

*Ex Libris Gray. Summa Religionis imita-*  
*colis. Pref. - 813*

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# DIALOGUE

BETWEEN

A POPIISH PRIEST

AND

AN ENGLISH PROTESTANT.

WHEREIN

The Principal Points and Arguments of  
both Religions are truly proposed  
and fully examined.

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*Minister of the Gospel.*

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*The last Edition corrected and amended.*

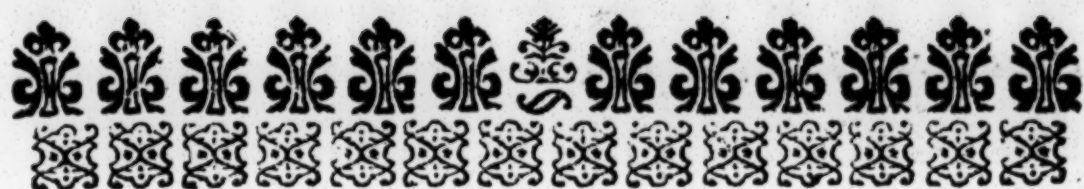


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his shop. 1672.







TO THE  
READER.

**T**HE variety and differences of Religion, between Protestant and Papist, distract the minds, and trouble the hearts of all that have any sense of Religious Concernments. In this distraction, every serious man that hath any care of his souls health, cannot choose but heartily desire and seek for Resolution: To obtain this, there can be no better way then to understand, and examine the pretensions and grounds of both Religions: In order to this, I have endeavored faithfully to represent,

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## To the Reader.

and duly to weigh them in the following discourse.

Wherein though I have not discussed all the points in Controversie between us and them, yet I have selected the most material, and have discoursed of most, if not all, their weighty and plausible Arguments, against the Protestant Religion. And this, I may say, and no knowing Papist, I think, will deny it; all the other points will follow the fate of those which are here examined, and live or die with them. I know it will be pretended, that I have managed the Work with partiality and deceit, and that I make the Papist speak what I please, not what they think. This must be said of course, else the Romanists lose their old wont: Nor shal I at all think it strange, if in stead of solid Answers, they return Calumnies: their cause requires it; and no wonder if they that want Truth in their Religion, make lies their refuge.

To silence all clamors, and satisfy all jealousies will be impossible, I shal never attempt it.

But



## To the Reader.

But for satisfaction of such as are rational and ingenuous, I shal give this following account.

1. God is my witness, that I did diligently endeavor to pick out the strongest Arguments I could find in their best Authors in each point, nor have I willingly declined any thing of moment in the questions here debated: If any Papist think otherwise, let him produce their greater strength, and I hope he shal find it fairly examined.

2. The several Discourses, Arguments and Answers which I put into the Papists mouth, are such as were first taken out of their Mouths, and so it is but a piece of Justice and Restitution to return them thither. They are generally such as are either known to be their opinions, and by themselves owned, or else delivered in the sense, and very oft in the words of their most approved Authors, whom I have quoted: But here I expect the old clamor of false quotations, wherein they have been so often taken tardy, that they must now look for the common infelicity of ---- not to be believed,

## To the Reader.

*if they should chance to stumble upon truth. All the relief I desire in that cause is, that the Reader who is able to do it, would examine them with his own eyes, and that will be my best justification. I shal detain thee no longer, but commend thee to the good Spirit of Truth to enable thee to discern between good and evil.*

TO





## TO THE PEOPLE of the Romish Church.



**T**HE Controversies between your Church and ours, are by Gods blessing upon the endeavors of his Ministers, brought to this pass, that I am perswaded there is nothing wanting to the conviction of divers of you, but a free and dili-

gent perusal of their Books, without prejudice and partiality: This your Priests knowing, it is their great design to keep you from looking into them; and to that end, to possess you with this principle; That you need not trouble your selves to enquire into Books, you are safe enough, so long as you believe as the Church believes, and follow the guidance of your Priests and Fathers: If this be an error, it is a dangerous one, and may prove damnable; That it is so, and that it will prove but a broken reed, when you lean upon it, I hope you will see there is reason to believe, if you will but do your souls that justice, not prodigally to cast them away upon blind and wilful mistakes, and take the pains to read these ensuing lines.

1. If your Church be not Infallible, then this principle is rotten; Howsoever, you cannot with safety or discretion venture your souls on it, till you have examined at least this one point of the Churches Infallibi-



## To the People

lity : do but examine that, and if ye do not stifle both Reason and Conscience , you will see it is a meer cheat.

2. If the Church (that is, a Pope with a Council were Infallible ( which is all that your great Champions plead for ) yet all confess , that your particular Priests (upon whose conduct you hazard your eternal well-fare ) are fallible and subject to mistakes. It is most certain that divers of your Priests and Confessors lead you into many (and some of them damnable) errors. Thousands of your Priests and Learned Doctors do charge the Jesuits with poysoning the souls of the people with diverse pestilent and damnable errors, such as these : That a man may venture his soul upon any probable opinion , and that is probable, which but one of their learned Doctors affirm. That a privat man may kill his enemy to maintain his honor , though not by way of revenge. That a Priest may absolve even old and inveterat sinners, and such as he believes incorrigible. That affliction or sorrow for sin, arising meerly from fear of punishments, is sufficient for salvation ; and that the affection of loving God is not absolutely necessary to salvation. All these, and many more, are clearly proved out of their own words and writings in the provincial Letters otherwise called , the Mystery of Jesuitism : See the Latine Edition set forth and defended by Wendrockius. Now if the Jesuits may, and do so damnably deceive those thousands of you that depend upon their counsel and conduct , why may not other Orders deceive you in other things ? Or what is there that can give you any reasonable security ? Is it

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it their learning, prudence, pretended devotion, or honesty, or any other such like quality? Why, divers of the Jesuits have given as plausible testimonie of these things (so far as men can judge) as most of the other Orders; or will you say, all other Orders are infallible, the Jesuits onlie excepted?

3. Nothing can be more evident (if the Bible be the word of God) then that the error or misguidance of the Priest, will not excuse the sin of the people. To satisfie you in this, I beseech you consider these few reasons.

1. The Scripture condemns, and God severely punished those people, which did follow the errors of their Priests. This did not excuse the Jews in Aarons time, that they were misled by Aaron, Exod. 32. nor those in the times of the wicked Kings of Israel and Judah, that their Priests did universally deceive them, and poor Elijah, and so Michaiah, were left alone; nor those in Malachy's dayes, that the Priests caused them to stumble at the Law, Mal. 2. 8. nor the Crucifiers of Christ, that they obeyed the decrees of their Priests and Rulers.

I list not to repeat what I have said elsewhere: therefore read Nullity of Romish Faith, ch. 2. lect. 12. And will you yet stumble at the same stone?

2. The people will not be excused by their Priests misguidance, because they neglect their duty. If indeed there were no duty incumbent upon the people but to believe what your Priests say, and do what they require, then your Church speaks reason. But that none but a mad man will say.

There are several duties required of the people; no



## To the People

less then of the Priests ; the law of God was not given only to the Priests, but to all the people. God publisheth this law in the hearing of all the people and speaks in the singular number to every one of the people, thou shalt do or forbear this or that ; and the curse is threatned to the people , Deut. 27. 26. Cursed be he that confirmeth not all the words of this Law to do them, and all the people shal say, Amen. Which the Apostle repeats , Gal. 3. 10. Cursed is every one, not Priests only, but the People too , that continueth not in all things which are written in this Book of the Law to do them. If the Priests then should have taught the Israclites ( as your Priests now teach you ) thou shalt worship a graven Image , when God saith, thou shalt not worship a graven Image : can any serious man think this would have freed from them that curse ; and that it was safer for them to obey the command of men then of God ? O the impudence of your Priests that dare say so ! O the blockishness of those people that will believe them when they say so ! your Pope may well contend with us , for it seems your Priests will contest with God for Supremacy. When the Priests and Prophets in Isaiahs dayes were generally corrupt , the people are not advised to believe all that they taught, and to obey all that they decreed ( which is the strain of your Church ) but are commanded immediatly to go to the Law and to the Testimony, and if any speak not according to them, they are to be rejected , because there is no light in them , Isa 8. 20. Even people are required not to believe every spirit, but to try the spirits, 1 John 4. 1. Nor did the Apostles  
exempt



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exempt themselves and their doctrines from this tryal, but allowed, commended, and required it in the people.

The Bereans are not reprov'd and censur'd ( as they would certainly be that should tread in their steps at Rome ) but commended for examining the Doctrine of S. Paul by the Scripture, Acts 17. 11. And the same Apostle allows the Galatians, not only to try his Doctrines, whether they were agreeable to what they had received; but in case they find them contrary, he gives them Commission to censure and anathematize him, Gal. 1. 8. 9. And he bespeaks the Corinthians in this language, I speak to wise men, judge you what I say, 1. Cor. 10. 15. And he commands the Thessalonians to prove all things ( without exception ) as well as to hold fast that that is good, 1. Thess. 5. 21. Consider these things, I beseech you, and do not wilfully cast away your precious souls upon trifles. God hath given the Scripture as a Rule to try things by ( and this was written for the Ignorant and the people, as well as the learned, and the Priests, John 20. 31. ) he hath given people reason to try things with, if you will hide these talents in a napkin, at your peril be it. The Prince was commanded to read and meditate in the Book of the Law, that he might observe to do all that is written therein, Josh. 1. 8. Can you seriously think that if the corrupt Priests had agreed to teach him to do contrarie to all that was written therein, that this would have excus'd him before God? then that Precept was both superfluous and dangerous, and if you do not think so, ( as you must needs if you have any

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## To the People

conscience) then neither will it excuse your people; for according to the doctrine of your Church, Prince and People are alike in this, both tyed to believe as your Church believes. God commands everie Christian to prove his own work; and tells us, that every man shal bear his own burden, Gal. 6. 4. 5. and, that every man shal give an account of himself to God, Rom. 14. 12. (Do not think your Priests account shal serve turn) and all the Christian people of Corinth are commanded to examine themselves whether they be in the Faith, 2. Cor. 13. 5. And dare you still live in the wilful breach of all these Commands, and blindlie give up your souls and consciences by an implicit Faith, to the conduct of your Priests to lead them whether they please?

The Scripture hath given you full warning of your danger. Read but two places, Ezek. 33. 8. (where God assures us, that the wicked shal die in his iniquity, though he perished through the Watchmans fault) and Matth. 15. 14. (where Christ confutes this very opinion of yours, which was also the opinion of the Jews, that they were safe enough while they followed their Priests decrees and counsels; and tells them, If the blind lead the blind, both shal fall into the ditch) and doubt of this if you can or dare.

In a word, if this senseless doctrine were true, not only men would have dominion over our Faith, contrary to express Scripture; (Be not ye called Masters, for one is your Master, even Christ, Matth. 23. 10. Not that we have dominion over your Faith, said the great Apostle) but also Christ should lose his dominion, and have no authority in his Church



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Church, but as your Priests please; and it seems he shal not have this favor from you, to continue in his office quamdiu bene se gesserit, but quamdiu vobis placuerit; and Christs power is apparently limited to your Interpretation; but the power of your Church is absolut and unlimited, and the people obliged to believe them, quancunque sententiam tulerint, whatsoever they shal decree, as Gretser expresseth it. If this be not to make the Word and Authority of God and Christ void, through your Traditions, I know not what is. I will trouble you no further: If you be capable of counsel, take warning, and suffer not your selves to be led hoodwinckt to hell, to serve a carnal interest of some among you; but quite your selves like men, & by the grossness of this delusion, learn to suspect the rest, and with humble and honest hearts, read what is here proposed to you for your souls good, and God give you light. Let my soul prosper no otherwise then I heartily wish the good and salvation of you all: but if you will still persist in your blindness, & add further obstinacy to your errors, I shal comfort my self in this, that I have delivered my own soul, your blood be upon your own head; for there it will assuredly fall, and not upon the Priests only.



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# A DIALOGUE BETWEEN A POPISH Priest, and an English Protestant.

Pop.



*Dear Friend, I am glad to meet with you after so long a separation; for I remember we were brought up at the same school, and I rejoice in the opportunity of renewing our acquaintance. I desire a little discourse with you, to understand how it is with you in point of Religion.*

*Prot. I am of the Protestant reformed Religion.*

*Pop. I am heartilie sorry for it, in regard of our old intimacie; but if you will give me leave, I do not question but in a very little time to give you such reasons as will force you to leave those damnable errors, and to return to your ancient Mother the Church of Rome.*

*Prot. With a very good will shal I yield my self to your Instruction; I desire nothing more then true Information; I know I have a soul to save, which is of infinite worth, and I am not fond of damnation; therefore if you give me better grounds then I have, you shal not find me obstinat: but this I must tell you, you must not put me off with fancies and bare affirmations; but I shal expect solid proof*



proof of what you say from Scripture or Reason, and now speak what you please.

**Pop.** First, my dear friend, I must intreat you consider that which your own Ministers teach you, wit, That there is no salvation to be had out of a true Catholick Church, which is the Church of Rome.

**Prot.** That none is saved out of the true Catholick Church, I grant, (for the Catholick Church includes all Believers in the world) but a man may be saved that is no member of the Roman, nor of any particular Church; for although you ingross to your selves the name of the Catholick Church, nothing is more clear, then that the Church of Rome is at best but a part of the Catholick Church, and that a very unsound one too; and there is a false Church (in which salvation cannot ordinarily be had) as well as a true Church (out of which it cannot ordinarily be had) and I have heard more to prove yours to be this false Church, then I am able to answer, or you either, as I suppose: therefore this being only a general (and so an unconcluding) argument, I desire you to come closer to the point.

**Pop.** Then I intreat you to consider the danger of your way, and the safety of ours; since all your Ministers confess, That a Roman Catholick may be saved in his Religion; but all our Church unanimously declare, That you are damned, if you live and die in your Religion.

**Prot.** You call us Schismatics; but by this Argument you prove your selves to be so: For I have oft heard it, that in the very same manner those infamous

famous Schismaticks, the *Donatists*, argued against *S. Austin* and the Catholick Church, that he confessed Salvation was to be had in their Churches, which they affirmed was not to be had in the Catholick Church; and this very thing was by *S. Austin* and the Church of that age condemned as their great Schismatical Principle. But let that pass. To come to your argument: Remember the condition I made with you, that you do not put me off with fancies and bare affirmations, for I expect you shall make good every word you say. Now here I find you under a great mistake, and though I have heard it most confidently delivered by divers of your brethren, yet you must give me leave to believe my own eyes and ears: I read it in divers books of our Learned English Divines, and I have heard it from divers very able Scholars and Ministers, That Popery, in these times and places of light, is to those that may see that light, and will not, not only dangerous, but damnable; nor do I pin my faith upon their sleeves, but they have given me not meer affirmations as you do, but such arguments as I confess I cannot answer; yet if you can, I shall be ready to hearken to you.

*Pop.* It is easie to say in general, that our Religion is dangerous or damnable, but I beseech you shew me wherein; which are those doctrines and practises of ours wherein the danger lies?

*Port.* I will instance in few of many particulars: First, that Idolatry is a damnable sin, your own Authors grant; and Scripture expressly affirms, *Idolaters shall not inherit the Kingdom of God,* 1 Cor. 6. 9.



6. 9. 10 & Rev. 21. 8. 22. 15. And that your Church is guilty of Idolatry, especially in the worship of Images, and of the Host or Consecrated Bread in the Sacrament, is the doctrine of all Protestant Churches, and I shal prove it before you and I have done.

Secondly, That the worshippers of the *Babylonish* beast, Rev. 13. & 14. are in a damnable condition, you all grant; and it is affirmed by God himself, Rev. 14. 8 9 10 11. And that Rome is that *Babylon*, the most and learnd ft of your Doctors agree, only some of them pretend it is *Rome-Heathen*, as it was; and others, that it is *Rome-Jewish* as it shal be in the end of the World; both which conceits are fully refuted by divers of our Authors.

Thirdly, That it is highly dangerous to trust in Man, and to trust in our own Righteousness, sufficiently appears from Jer. 17. 5. *Cursed is he that trusteth in Man*; and from that dreadful example of the Jews, who going about to establish their own righteousness, did not submit to (and therefore lost the benefit of) the righteousness of Faith, Rom. 10. 3. and that you are guilty of this sin, in trusting to Saints, and to your own merits, shal appear in the following discourse.

Fourthly, It is dangerous to add to the word of God; and this your Church is not only deeply guilty of, in adding their Traditions (*to be received with equal reverence to the holy Scriptures, Council Trident.*) but obligeth all its members to justify those additions, and thereby intitle them to the same plagues with themselves.

Fifthly

*Fifthly*, (to name no more) (It is highly dangerous to break any of Gods commands, and to teach men so, and to make the word of God of none effect by humane traditions; we know what woes Christ pronounceth against the Pharisees for these things. And this your Church is deeply guilty of, as in many other particulars, so most eminently in this, that you profess no men are obliged to receive the Scriptures as the word of God, nor to believe any thing in it, but for the testimony of your Church. See my *Nullity of Romish Faith*, Cap. 2. Sect. 4.

By this it appears, that you have no reason to boast of the safeness of your way. And as for your threats of damnation to all that do not submit themselves to your Church and Pope, however they may terrifie silly people, yet take it from me, to prudent men it is rather an argument of the falshood of your Religion. For such will be apt to conclude, that your faith is not right, because your uncharitableness is so notorious and monstrous in condemning all the world besides your selves, and that too upon such frivolous pretences. This argument therefore of yours hath little weight.

Let me hear what further you have to say against our Religion.

*Pop.* Then consider seriously of this, that your Church confesses, that she is fallible, and that you have no infallible Judge among you, whereby Controversies may be ended; but our Church is infallible.

*Prot.* I confess now you speak home; make this good, That it is necessary the Church should be



be infallible, and that yours is so, and I shal  
 you of the trouble of further arguments; but I m  
 ask you two questions: 1. What is the meani  
 of this Proposition? and, 2. How will you pro  
 it? For the first, I ask you how you understand  
 What is this Church which you tell me is inf  
 lible? Are you agreed among your selves in th  
 point? To tell me of an infallible Judge, and n  
 to give me infallible assurance who this Judge is,  
 to deceive me with vain words, and will no mor  
 end Controversies, then to tell me there is an in  
 fallible Judge in Heaven: For where, I pray you  
 shal I find your infallible Judge? Now I am i  
 quest of him, I intreat your counsel and direction  
 Tell me then, Is it the body of your Church, an  
 multitude of Catholicks that is your infallible  
 Judge? Do you make your people the Judge o  
 Controversies?

*Pop.* No; For we all agreed the government o  
 the Church is Monarchical.

*Prot.* Are you then agreed that the Pope alone  
 is the infallible Judge? speak the truth, and the  
 whole truth, and nothing but the truth.

*Pop.* I will deal truly with you, we are not all a-  
 greed in that point; the French Catholicks generally  
 deny it, and divers of our eminent Doctors and Wri-  
 ters as (Bellarmine confesses, de Pontifice, lib. 4. c. 2.) and among the rest a Pope, Adrian by name,  
 denies it, and even they that seem to be better-minded  
 towards the Pope, acknowledge that it is no heresie  
 to deny this; and that divers good Catholicks de-  
 ny it, and that it is but a disputable point, Cressy

*Romish Church not Infallible.*

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*Exomolog.* In the Appendix ch. 4. numb. 7.  
*Golden de Resolutione fide, l. 2. c. 1.*

*Prot.* Is it then a general Council that is infallible? Are you agreed in that? deal truly and clearly with me?

*Pop.* *Then I must confess we are not agreed that neither; For the Pope will deny this, and the Jesuits and Italian Catholicks, & others, who ascribe this infallibility to the Pope only.*

*Prot.* Who then is this Infallible Judge?

*Pop.* *The Pope, and a general Council agreeing together.*

*Prot.* Is there then at this time any general Council at Rome, or elsewhere, which doth agree with the Pope?

*Pop.* *No, but though there be no Council now in their persons, yet there is in their writings, and the Pope agreeing with them, is infallible.*

*Prot.* But I have been told that all your Doctors agree in this, That no writing can be a Judge of Controversies: If you deny this, I should think a writing of God (which you all acknowledge the Scripture to be) might challenge this privilege, as well as the writings of any Council or men. You will plead for the absolute necessity of a living infallible Judge.

*Pop.* *Though Catholicks are divided in the manner of expression, yet all are agreed in this general Proposition, That our Church is infallible.*

*Prot.*



Prot. Call you this only a difference in manner of expression, for one to say the Pope is infallible and another to say he is fallible? for some of you confirm the infallibility of Councils, others utterly deny it? I beseech you remember, I am inquiring after particulars (and therefore do not put me off with deceitful generals) who, and where is the man or men, to whom I must go to be infallibly resolved in all Controversies? For if the King should tell his people he hath appointed a Judge to end their civil Controversies, this would be to no purpose, unless he should tell who that Judge is. that till I hear you are agreed in this particular, doubts and perplexities must needs remain. And then for the next point: I ask you, how you prove this Infalibility which you pretend to? I must ask you, since it is the very foundation of your Faith, I expect very clear and undeniable proofs. I pray you bring me two or three of your strongest Arguments.

Pop. In this you speak reason, and I shall comply with your desires, I shall give you two or three plain and evident Scriptures to prove  
 1. That of Matth. 16. 18. Hence I thus argue  
 The Church is said to be built upon S. Peter, is the Rock spoken of; and this Rock doth, together with S. Peter, include his Successors; and the Church built upon this Rock (that is, united to, and built upon the Pope) is infalible, for it is said, The gates of Hell shall not prevail against it.

Prot Not one of all these things is true.

1. It is more probable that not *Peters* person, but his Doctrine or his Confession concerning Christ, (which now he made) is the Rock upon which the Church is built; Scripture is its own best Interpreter: It is not *Peter*, but *Christ* which is the foundation of the Church, as he is called, *1. Cor. 2. 16.* compared with *1. Pet. 2. 6 7 8.* It is expressly said, *1 Cor. 3. 11. Other foundation can no man lay but that that is laid, which is Jesus Christ;* and this is the more considerable, because he speaks against those that made the Apostles foundations, some saying, *I am of Paul*, another, *I of Apollos*, *I of Cephas*. And if this were spoken of *Peter*, no more is said of him here, then is said of all the Prophets and Apostles, *Ephes. 2. 20. Ye are built upon the foundation of the Apostles and Prophets.* ----- And besides, if by this Text *Peter* had been made Supreme and Infalible Head of the Church, and Judge of all Controversies, no man in his wits can believe that *S. Paul* would have treated him so irreverently (to speak the least) as he doth, *Gal. 2.* (which is more considerable, because then *Christ* was dead, and *Peter* in the actual exercise of his headship and government, and if we may believe you, publicly and universally owned for such) that he would have equalled himself with him as he doth, *Verse 7. The Gospel of the Uncircumcision was committed to me, as the Gospel of the Circumcision to Peter:* And that he would have spoken promiscuously of *James*, *Cephas* and *John*, that they all seemed to be pillars, *verse 9.* and not a word of *Peters* being



being the rock and foundation; and that he would have withstood *S. Peter* to his face, as he did, ver.

11.

2. If this were meant of *Peter*, yet this is nothing to his Successors. You must first prove that *S. Peter* had a successor in that supposed universal head-ship, which will be very hard to persuade any understanding man; for, 1. That authority which the Apostles had over all Churches, was peculiar to them, and died with them: we see God did not think it necessary to leave a successor to *Moses* (like his full and absolute Authority!) no more was it necessary to leave any after *Peter* and the Apostles, and the reason is the same, because the work of the Law-giving was finished, and those that came after were tyed to the execution of their laws. 2. Besides if *Peter* did leave a Successor, what prudent man can believe that he would not have left some notice thereof to the world in one of his Epistles? I find he saith, *I will endeavor that you may be able after my decease, to have these things in remembrance,* Pet. 1. 15. How easie had it been to have added to that end *I leave a Successor, whom you must hear in all things?* I find *Moses* was very careful to leave a Successor, and so was *Elias* and *David*, and *Christ* (*as my Father sent me, so send I you*) Was *Peter* the only careless person, that would not be at the expence of a word to prevent all those Heresies, Schisms, and Contentions which were even then broached, and most likely to encrease after the death of the Apostles in the Christian world?

3. If any did succeed *S. Peter* in his head-ship,

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one would think it should have been one of the surviving Apostles, especially S. John, who lived above twenty years after him; for who can believe (that regards what he believes) that *Linus* or *Cle- mens* who is said to be S. *Peters* successor, should be the superior to S. John? yet the foundation of all your Religion is built upon this non-sensical opinion: And if this privilege did belong not only to *Peter*, but some of his successors, yet to say, it belongs to all following Popes, (divers of which were acknowledged to be Apostatical and most wicked wretches) and that such monsters as were the true slaves of the Devil, and brands of hell, should be the foundations of the Church, by whom the Church was to be secured from the gates of hell, will not find belief with serious men, till East and West meet together: and besides, when our Divines say, The Pope is Antichrist, and the man of sin; you use to answer, that these expressions, the Antichrist, and the man of sin, must needs point at a particular man, and not a whole Order of men; which if it be true, the expression there used of this Rock (especially being so particularly levelled at *Peter*, as you will needs have it) cannot with any colour be thought too mean a succession of many hundreds of persons. And sure I am, whatever the Text speaks of *Peter*, it speaks not one word of *Peters* successors, and therefore it is easie for me to deny it, as you to affirm it.

3. Whatever this promise or privilege is, it belongs no more to the Church of *Rome*, then to the Church of *England*, the name of one is here as clear as the other. It is a general promise extending



ding to the Church at all times and places, signifying, that God will have and maintain a Church to the end of the world: And if this place concerns only those that are built upon *S. Peter*, you grant that the Church of *England* once was, as the Church of *Rome* now is, built upon him too, when it was subject to the Pope: And if their being built upon *S. Peter* did not secure them from fallibility and apostacy (as you say it did not) then consequently the building of the Church of *Rome* upon *S. Peter*, did not make them infallible, but they might (as we say and prove they did) fall away. And certainly one of these two things must be granted, either that every Church which did once adhere to *Peter* or the Pope, are secured by the *Text* from falling away; or else, that notwithstanding this promise, every Church that now is subject to the Pope, may fall away from him, and the Pope may be a head without a body, a shepherd without so much as one sheep: For if this *Text* did prove what they desire, that all that do adhere to the Pope, whilst they do so, are infallible; yet it doth not prove, that they all shall constantly adhere to him (which is quite another thing.)

4. If this promise and priviledge did belong to any particular Church, and to yours (in a special manner) yet it doth not prove your infallibility. This place concerns Doctrines no more then manners, and secures your Church no more against damnable heresies, then against damnable practices: since the gates of hell prevail by one as well as by the other; and since you acknowledge that *Peter* and his successors have lived and died in damnable sin

they might as well die in damnable heresies: Besides, if this Text did prove the Popes Supremacy, yet here is not one word concerning his infallibility, which is quite another thing.

5. If this Text did prove any infallibility, it both not prove the Popes infallibility (which you acknowledge this Text for) but the infallibility of the Church which is built upon it.

Pop. *But that Church is infallible. because they adhere to the Rock, viz. the Pope, who therefore must needs be more infallible.*

Prot. Then it seems the foundation of all your infallibility is in the Pope, as *Peters* successor, whom multitudes of your own learned and approved Doctors acknowledge to be fallible. I have heard you all confess, That your Popes may erre in manners and practice. Is it so?

Pop. *Yes.*

Prot. Then whatsoever he thinks, he may speak lies and deceive the world, in telling them he is infallible; and surely if a man will deceive for any thing, he will do it for such an Empire as the Pope holds: but I have heard also your Popes may erre in matters of fact.

Pop. *That we all agree in.*

Prot. Then he may mistake and erre in these questions, Whether *Peter* left a successor? and, Whether the Bishop of *Rome* be the person? and, whether there hath been that un-interrupted succession in the Papal Chair, which you pretend to be necessary, which must be infallibly certain, or else the Pope holds his authority only upon courtesy? so this place will not stand you in much stead.



Let me hear if you have any better Argument.

Pop. There is another place, which if you were an obstinat sort of men, would satisfie you all, that is, 1 Tim. 3. 15. where the Church is called The pillar and ground of truth, and therefore is infallible.

Prot. Let me first ask you, What Church there spoken of, which you say is infallible? Is the Church of Rome? Was Timothy Bishop of Rome or no?

Pop. No, he was Bishop of Ephesus; But do you ask that question!

Prot. This place apparently speaks of the Church, in and over which Timothy was set; so if it speak of any particular Church, it must be that of Ephesus (which you confess was fallible) not that of Rome; or if it speak of the Universal Church that might be infallible, though the Pope and the Church of Rome (truly so called) should fall and perish. Tell me, I beseech you, in particular What is that Church, which from this and other places, you conclude to be infallible?

Pop. It is the Pope with the General Council, I have told you.

Prot. Then I pray you make sense of the verse for to me it is meer non-sense --- Timothy is he advised to behave himself rightly in the house of God which is the Church of God, and the pillar and ground of truth: According to your opinion, this is no sense of it, That thou mightest know how to behave thyself in the Pope and a General Council. I pray you tell me truly, Was there a General Council then sitting?

**Pop.** No, there was no General Council from that time, till two or three hundred years after, when the Council of Nice was assembled.

**Prot.** Then it seems to me a most unreasonable thing to say, that *Paul* directs *Timothy* how to behave himself in a General Council (which was not then in being, nor like to be) and that he doth not direct him how to behave himself in that body, the Church, in which he then resided and ruled.

Besides, I pray you, where is the Pope or a Council called the House of God? If they have any thing to do there, they are the Governors, the Stewards, the Officers of the House, but are never called the House of God; but this Name is always ascribed to the multitude of Believers and Professors, as *Heb. 2. 5. 6.* where *Moses* (whose place in the Church the Pope pretends to) is not the House, but the Servant; the Officer of it; so *Heb. 10. 21.* Having an High-Priest over the House of God; so *1 Pet. 2. 5.* Ye as lively stones are built up as a spiritual House: And if you know any one place where it is otherwise used, I pray speak; if not (as by your silence I see you do not) all understanding men will conclude, that neither Pope nor Council are concerned in this privilege. But besides, let me further ask you, Can you give me assurance that these words, which is the ground and pillar of Truth, imply infallibility?

**Pope.** It is true, the words are figurative and metaphorical, but that is the meaning of them.

**Prot.** My old friend, Can you advise me to venture my salvation upon a metaphor? or that that is the true and only sense of the words? Prove it,



# Romish Church not Infallible.

and I am your prisoner; but it seemeth to me otherwise. God saith to Jeremy, *I have made an Iron Pillar*, Jer. 1. 18. Was Jeremy there infallible? Peradventure, that was too mean a matter to amount to infallibility; but your Church a brazen Pillar, and so it seems by the impudence of your assertions. I read in *Eusebius*, lib. 5. cap. That the Saints of *Vienna* and *Lyons*, called *Aulus* the Martyr, a pillar and ground of the Truth; yet you will not allow him to be infallible; which and divers other passages it is sufficiently evident, that a pillar in the Church is no more than a man that is well rooted and grounded, and strong in the faith, as he is a reed that is tossed to and fro with every wind of Doctrine; let me therefore hear if you have any better arguments.

Pop. Then John 16. 3. is an express promise, When the Spirit of truth is come, he will guide you into all truth; and therefore our Church is infallible.

Prot. Tell me, I pray you, Is not this promise made to the Apostles only? if so, What is that to you? If you say otherwise, how do you make it appear that it concerns their successors?

Pop. That appears by comparing another place with it, Joh. 14. 16. The comforter shall abide with you for ever, not surely in their persons; for they were to die in a little time, but in their successors.

Prot. I expected a place which had said at the least, that the Spirit should lead them into all truth for ever; but this is quite another thing; you dare not say, that every one with whom the Comforter abides, is infallible; but to forgive you this great mistake

**Romish Church not Infallible.**

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**mistake :** Tell me truly , Is it then your opinion, that all the successors of each of the Apostles , viz. all Bishops, or all Ministers, are infallible ?

**Pop.** No, in no wise, for it is only S. Peters successors, or the Pope who is infallible , and others only in so far as they depend upon him, and cleave to him.

**Prot.** Then this text is not for your turn; for if it do extend to the Apostles successors , it extends either to all , or none ; for sure I am , this Text makes no difference : Besides , how do you prove that these words of the Spirits leading into all truth, if they do reach further then the Apostles, do imply infallibility ? Then all believers are infallible, for they are all led by the Spirit, Rom. 8. 4.

**Pop.** True, but here they are said to be led into all truth.

**Prot.** You know the words *all* and *every* are often taken in a limited sense, as when the Gospel is to be preached to every creature , Mar. 16. 15. And you may as well conclude the omniscieny of all believers, from 1 Joh. 2. 20. *you know all things*, and v. 27. *the anointing teacheth you all things* , as the infallibility of your Popes or Councils from that phrase : and one answer serves for both places, viz. that they spake of all necessary truths. But why do I hear nothing of Luk. 22. 31. *Simō, Simon, Satan hath desired to winnow you, but I prayed that thy faith fail not.* I have heard that Bellarmine useth this argument, but I confess, I thought they abused him.

**Pop.** It is true , he doth use it , and it is a solid one, though you scorn it.

**Prot.** How do you know that it is meant of all



*Peters* successors ? for there is not one word of *Peter* here. But if I grant these were meant, Do you all believe that all *Peters* successors are infallible ?

*Pop.* I did before acknowledge that we are divided in that point.

*Prot.* Can you think to convince me with that argument that doth not satisfie your own brethren ? Moreover, tell me, I pray you, What was the sin of *Peter* which was struck at by the Devil, and prayed for by *Christ* ?

*Pop.* The event shows that ; for the Devil tempted him, and prevailed with him to deny his Master.

*Prot.* Did *Peter* deny *Christ* doctrinally, and fall into the damnable error of dis-believing *Christ* to be the *Messias* ? Or was it only an error or miscarriage of his tongue which spoke against his Conscience and Judgement ?

*Pop.* Far be it from me, to say that *Peter* did damnablely err in his judgement, I know no Catholick who saith so ; all do agree that it was only an error of his tongue and conversation, and a practical denial of *Christ*.

*Prot.* Very well : Hence then I gather, that *Christ* prayed for his practical, not for his doctrinal faith ; and that his grace of faith might not be utterly lost by his fall : so that if this Text and prayer reach to your Popes, it should rather secure them from damnable Apostasies in practice (which you confess many of them fell into and died in) than from heresies (of which this Text speaks not at all.) But have you no other arguments ?

*Pop.* Yes, there is one more, which were sufficient if there were no other ; and that is from Gods providence

### **Romish Church not Infallible**

ence; It is unbecoming the wisdom of God to leave  
his Church without a guide, or infallible Judge, by  
which means there would be no end of Controversies:  
and since you do not pretend to have any such in your  
Church, it must be in ours, or else there is none in the  
world.

Prot. I had thought you would have only taught  
me, but now it seems you will teach God how to  
govern the world. It should seem to me, that God  
was not of your mind; he did not think fit to end all  
controversies, but to permit that there should be he-  
resies, 1. Cor. 11. 19. And if God in his wisdom  
thought an infallible Judge necessary, certainly that  
same wisdom would have named the place, person,  
or persons, where people should have found this in-  
fallibility. Was it ever known, since the beginning  
of the world, that any Prince constituted Judges  
in his Kingdom, not so much as giving notice to his  
people who they were, to whom they must resort  
for Justice? This God hath not done; for you do  
not pretend a particular place which settles this in-  
fallible Judge at Rome, but only some general and  
fallacious arguments, as I have proved; & besides,  
it is so far from being evident, that your selves are  
not agreed about it: But some seek for this infal-  
lible judgement in the Pope, others in a General  
Council; and these do as fiercely dispute one a-  
gainst another in this point, as you do against us in  
many others; and therefore it is much more ratio-  
nal for me to conclude thus; God hath not nomi-  
nated and appointed such an infallible Judge in the  
Church, therefore there is none, and it is not fit  
there should be one, then sawcily to undertake to



## **Romish Church not Infalible.**

be the Counsellor of the Almighty, and to tell him what is fit to be done, and then conclude that this is done. In short, for Controversies about fundamental and necessary things, God hath provided sufficient means for the ending of them, having clearly enough determined them in his Word for the satisfaction of all that are diligent and humble, and teachable: And for Controversies of lesser moment, there is no necessity of having them ended, nor would they be much prejudicial to the peace of the world and the Church, if men would learn to give any allowance for the infirmities of humane nature, and exercise that great and necessary duty of charity and mutual forbearance. But since this is all you can say upon this particular, I pray you, let me hear what other Arguments you have against our Church and doctrine?

*Pop. Then another argument against your Church and way, is taken from the novelty of it: As for our Religion, it hath had possession in the world ever since the Apostles dayes; but you are of yesterday, and know nothing: your Religion is an upstart Religion, never heard of in the world till Luthers dayes.*

*Prot. First, let me ask you this question, If you had lived in the dayes of Christ, or of the Apostles, or of the Primitive Fathers, what would you have answered for your self? You know better then I, that this was the very argument, which Jews and Heathens urged against the Christians then, they charged Christ with not walking after the traditions of the Elders, Matth. 7. 5. And the Athenians said to Paul, May we know what this new doctrine is? Acts 17. 19. And the Pharisees had Antiquity on their*

*Of the charge of Novelty.*

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their side, but not zealous for the traditions of the Fathers; Gal. 1. 14. And though it be true, that the Apostles had the first Antiquity for them, delivering nothing but what for substance *was in Moses and the Prophets*, Acts 26. 22. (which also is our case) yet the *immediat and latter Antiquity* was against them, and for divers ages together these doctrines had been in great measure obscured and unknown. What then would you have answered to a Jew or a Heathen, objecting this novelty to you? Learn from Christ, who when the Jews pleaded for the continuance of their old practice in the matter of divorces; he accounted it sufficient confutation, that *from the beginning it was not so*, Mat. 10. 7. And to all the pretences of the Pharisees from Antiquity, he opposeth this one thing, *Search the Scriptures*; John 5. 39. So you dispute against us with the arguments which the Pharisees used against Christ, and we answer you as he answered them. Besides, let me ask you this question, If I could clearly prove to you all the points of our faith, and disprove the points of yours, from the holy Scriptures; tell me, Would you then acknowledge the truth of the Protestant Religion, notwithstanding all this pretended novelty?

Pop. Yes certainly, for we all confess the truth of all that is contained in the holy Scriptures.

Prot. Hence thence it follows undeniably, that the main thing that you and I must look to in our faith, is, that it be agreeable to the holy Scriptures; and if ours be so, (as I am fully perswaded it is) and yours the contrary, neither Antiquity is any argument for you, nor novelty against us. Besides;  
when



when you charge our Church with novelty, I suppose you mean that our doctrines are new.

Pop. I do so.

Prot. Then you cannot justly charge us with novelty; for,

1. You confess the Antiquity and verity of most of our fundamental doctrines, and your selves approve them, only you make additions of your own to them; you own all the Scriptures in our Bible, only you add the *Apocrypha*: you acknowledge Scripture the rule of faith, only you add tradition. We believe all the Articles of the Apostles Creed (the Belief, see *Potter* and *Chillingworth*, where the Ancient Fathers thought sufficient to Salvation) and the doctrine of the four first General Councils, as you do also: You own our doctrine of Christs satisfaction and justification by Christ and faith, only you add your own works and satisfaction: Our two Sacraments you approve, only you add five more: Our doctrine of the two states of men in heaven and hell you own, only you add Purgatory: You own Christ for your Mediator and prayers to God through him, only you add other Mediators: Our worship of God you own, only you add Images. These are the principal points of our Religion, and dare you now say that our doctrines are new?

2. Many of your ablest Doctors confess, that divers of the peculiar doctrines of your Church are new and unknown to the ancient Fathers; and it is most evident and undeniable concerning Indulgences, Purgatory, communion in one kind, worship in a strange tongue, the receiving some of your Apocryphal

*Of the charge of Novelty.*

Apocryphal Books, Transubstantiation (especially as an Article of Faith) the Popes infallibility, worship of Images, denying of the reading of the Scriptures to the people and others. And will you yet brag of the Antiquity of your Religion?

3. These doctrines wherein we differ from you, have been not only proved from Scripture, but from the plain testimony of ancient Fathers; as I think none can doubt that, laying aside prejudices, shall read what our Jewel, and Morton, and Field, and others have written: How then can you have the confidence to charge us with novelty?

Pop. Your Church is new in this respect, that although some others before you might own some of your doctrines, there was no Church that owned all your doctrines, both positive and negative.

Prot. That is not necessary. I hope every alteration of doctrines of less moment, doth not make the Church new; if it doth, it is most certain, that your Church is new also; for nothing can be more plain, then that the Catholick Church, nay even your own Church of Rome, did not anciently, in former ages hold all these doctrines, which now she owns (as your own greatest Authors confess) this is sufficient, that the Church of God, in most former ages, hath owned all our substantial doctrines. But what have you further to say?

Pop. It is sufficient against you, that your Church is Schismatical, and you are all guilty of Schism in departing from the true Catholick Church, which is but one, and that is the Roman.

Prot. I desire to know of you, Whether in no case a man may separate from the Church whereof he



he was a member without Schism?

Pop. Yes certainly, if there be sufficient cause  
it, for the Apostles did separate from the Church  
the Jews after Christs death, and the Orthodox  
separated from the Arrian Churches, and all com-  
munion with them, yet none ever charged them  
with Schism.

Prot. Since you mention that instance, I pray  
you tell me; why they separated from the Ar-  
rians?

Pop. Because they held this Heresie, That Christ  
was a creature, and not the true God.

Prot. Very well: hence then I conclude, That  
if your Church do hold any heresie, and require  
all her members to own it too, it is no Schism  
for us to separate from you.

Pop. That must needs be granted, but this is but  
slander of yours, for our Church holds no such heresies.

Prot. Your Church doth not hold one, but ma-  
ny dangerous errors and heresies, as I do not  
doubt to manifest ere you and I part: And if you  
please, we will leave the present argument to this  
issue, if I do not prove your Church guilty of he-  
resie, and the imposition of it too, I am content  
you should charge us with Schism; if I do, you shall  
mention it no more.

Pop. You speak reason, let it rest there.

Prot. Besides, methinks, you deal barbarously  
with us, you drive us out from you by your ty-  
ranny, and then you blame us for departing; as  
Sarah had called Hagar a schismatick for going out  
of Abraham's family, from which she forced her.

Tell

Tell me, I pray you, if the case be so, that I must depart from the *Roman Church*, or from God, What must I do?

Pop. The case is plain, you must rather depart from that Church.

Prot. This is the case, If I do not depart from your Church, she will force me to live in many mortal sins. I must believe an hundred lies, I must worship the cross and relicks, and images, which God commands me under pain of his highest displeasure not to worship. I must worship the Sacrament with divine worship, which I am assured is no other for substance then bread: For your Church is not content to hold these opinions, but she enjoyns these practices to all her members. And if things be thus, I think you will not have the confidence, any more to charge us with schism for obeying the command of God to come out of *Babylon*, since you force all your members to partake with you in your sins, *Rev. 18. 4.* Besides all this, let me ask you, upon what account you charge us with Schism?

Pop. For departing from the *Catholick Church*, and from your *Mother Church of Rome*, and from the *Pope*, whose subjects once you were.

Prot. If then I can prove that we are not departed from the *Catholick Church*, nor from our *Mother Church*, nor from any of that subjection we owe to the *Pope*, I hope you will acquit us from Schism.

Pop. That I cannot deny.

Prot. Then this danger is over. For, 1. We never did depart from the *Catholick Church*, which



which is ( not your particular Roman Church, you most ridiculously call it, ) but the whole multitude of believers and Christians in the world : But the truth is , you are the Schismaticks in rejecting all Communion with all the Christian Churches in the world, except your own, ( which is equal to yours in number, and many of them far superior in true piety. ) Next ; we do not own you for our Mother : Jerusalem which is above, ( Babylon that is beneath ) is the Mother of us all ; we grant you now are a true Church, yet you are but a sister-Church.

Pop. You forget that you received the Gospel from our hands.

Prot. Suppose we did really so , doth that give you authority over us ? If it did, not Rome, but Jerusalem should be the Mother-Church, from whom you also received the Gospel : This you deny ; which shows that you do not believe your own argument to be good. And for the Popes universal and infallible authority which he pretends over all Christians , I have diligently read your arguments for it and I freely profess to you , I find your pretence both from Scripture and Fathers so weak and frivolous, that I durst commend it to any understanding and disinterested person , as a most likely means to convince him of the vanity and falseness of that doctrine , that he would peruse any of your best Authors , and the very sight of the weakness and impertinency of your Arguments would abundantly satisfy him of the badness of your cause.

Pop. You have no Ministers , because you have no uninterrupted succession from the Apostles, as we have  
and

and therefore you have no Church, and therefore no  
 Salvation.

*Prot.* I observe you take the same course that the  
 adversaries of the Gospel ever did, who when they  
 could not reprove the doctrine of Christ and his  
 apostles, they quarrelled with them for want of a  
 calling, as you may see, *John* 1. 25. *Mat.* 21. 23.  
*Act.* 4 7. But the good Christians of that time took  
 another course, and examined not so much the call  
 of the persons, as the truth of the doctrine, *Acts* 8.  
 7. It seems to me a secret confession of your guilt,  
 and the error of your doctrine, that you are so care-  
 ful to turn off mens eyes from that to a far meaner  
 point. But tell me, Do you believe that such an un-  
 interrupted Succession of Ministers from the Apo-  
 stles, is absolutely necessary to the being of a  
 Church?

*Pop.* Yes verily, or else this argument signifies no-  
 thing.

*Prot.* How then can you convince me, or any  
 other Christian, that you have had such an unin-  
 terrupted succession in your Church? You must  
 produce, and it seems, I must read all those many  
 hundreds of great volumes wherein such passages are  
 mentioned. In those you must show me a perfect  
 Catalogue of the several names of those Popes, and  
 others who have without interruption succeeded  
 one another ever since the Apostles dayes, and this  
 Catalogue must be such that all your Authors are  
 agreed in, (whereas I am told for certain, they dif-  
 fer very much in their reports therein) and are not  
 so much as agreed among themselves who was Pe-  
 ters next Successor, whether *Linus* or *Clement*, or  
 some



some other person they know not who, ) and the Historians that report these things, you must assure me that they were infallible, ( which you do pretend they were ) or else they might mistake things themselves, and mis-report them to me. I have heard and read that there have been divers interruptions and schisms even in your Church, one Pope set up against another, and each pretending to be the true Pope, and disannulling all Acts of the other, and that the Christian people were then wofully divided, some cleaving to one, others to another; but it may be this was a mistake of our Ministers; therefore tell me, Was this true or no?

*Pop. I confess it was true, after the year of Christ 1300. there were several Popes at the same time, one at Rome, another at Avignon.*

*Prot. And how long did this difference last?*

*Pop. For about 50. years.*

*Prot. And is it true that I have heard, that your great Baronius reports, that for 150. years together the Popes were rather Apostats then Apostolicks, and that they were thrust into the Papal Chair by the power of Harlots, and the violence of the Princes of Tuscany?*

*Pop. I must be true to you, Baronius doth say so at the year 897.*

*Prot. Then never hence-forward be so impudent to pretend to such a lawful, clear and uninterrupted succession; but blush that ever you mentioned it. But besides, I have heard that divers of our first reformed and reforming Ministers too, were such as had received Ordination from and in the Church*

at Rome, & from your Bishops. Is it true, or is it not?

Pop. *I will be ingenious, Our Doctors confess it, but if your Ministers, or some of them had a call from your Church, yet they were only called to preach, not to overturn the world ( as they did ) and to undertake the Reformation of the whole Church.*

Prot. You have said enough : if they were called to the Ministry, their work and office was to bear witness to the Truth ; and therefore to undeceive the world in those many errors and heresies, which you had brought into the Church : and Ministers are set for the defence of the Gospel ; they were therefore bound by their office to endeavor the Reformation of the Church, and salvation of souls : and as in a great fire ( especially where the publick Officers neglect their duty ) every man brings his bucket to quench it ; so, in that miserable estate, into which you had brought the Church, ( when the Pope and Bishops would not do their duty ) it was the duty of every Minister to endeavor and to stir up the Kings & Magistrates of the world, to endeavor a Reformation. Surely you cannot pretend to an higher priviledge then *S. Paul*, and yet he gives all Ministers and Christians this leave and charge, that if he himself should bring any other doctrine then what he had delivered, any Minister ( though happily such a one as received his calling from him ) or Christian, might not only forsake him, but judge him accursed. I shal only add this, our Ministers are in a very hard case. I have discoursed with *Anabaptists*, who have reasoned against our Ministers as no Ministers, because they had their calling from Rome. ( How shal they please you



Of the Divisions among Protestants.  
 you and them too? ) But what have you  
 to say?

Pop. I have thus further (which is indeed un-  
 swerable) namely, the horrible divisions of, and  
 your Churches: Here is Lutheran and Calvinist  
 Episcopal and Presbyterian, Independent and An-  
 baptist, and Quaker, and Socinian, and Familist  
 and what not? so that a man that would turn to  
 Church, knows not which to turn to: but our Church  
 is one and entire, at perfect unity in it self.

Prot. I pray you tell me in the first place,  
 divisions a certain argument to prove any Church  
 not to be true?

Pop. I cannot say so; for it is plain, the Jewish  
 Church in Christs time was full of divisions, there  
 were Pharisees, Sadduces, Essenes, &c. And so was  
 the Church of Corinth in S. Pauls time, while some  
 said, I am of Paul, others, I of Apollo, others, I of  
 Cephas; and some denyed Pauls Ministry and Ap-  
 stleship, and some denyed the Resurrection.

Prot. Very well, then you may blush to use such  
 an argument: I am told that the old Heathens did  
 use this very argument against the primitive Chri-  
 stians.

Pop. It is true, they did.

Prot. What a shame is it that you are forced to  
 defend your cause with such weapons as were used  
 by the Pagans, and wrested out of their hands by  
 the ancient Fathers?

But besides, you talk of our divisions, I pray you  
 let me ask you, will you allow me to father all the  
 opinions of every Papist, I read or talk with, upon  
 your Church?

Pop.

**Pap.** No, in no wise, Let our Church speak for herself. It is one great fault of your Ministers, they catch up every particular opinion of any private Doctor, and presently charge our Church with it: though it be such as she hath condemned: whereas they should judge of our Church only by her own decrees and councils.

**Prot.** Very well, I desire only the same justice from you; Do not father upon our Church those opinions which she dislikes and abhors: *Socinians, Quakers, &c.* are yours rather than ours, and joyn with you in abundance of your doctrines; Judge of our Churches by their publick confessions; and there also you would find, that our divisions are generally inconsiderable, being almost all about a form of Government, or oft-times, but a manner of expression, and none of them in fundamental points. But since you talk of divisions, let me ask you, are all the members of your Church of one mind? I have been told otherwise: We hear great talk every day of the difference between the *Jansenists*, and the *Jesuits*: and (if we may believe either of them) it is a fundamental difference, and such as concerns the very life of Religion. I will not trouble you with other things: But are you agreed in that, which is the foundation of your Unity, I mean, concerning the Supreme Infallible Judge of controversies? I remember your self told me, that some of you thought it was the pope, and others a Council: And I have read, that *Popish Nations*, and *Universities*, and *Doctors*, are altogether divided about it; and for the Pope, I have heard that

Bel-



32 *Of the divisions among Protestants.*

*Bellarmin* reckons up the several opinions among others, that the Pope ( if he be with a General Council ) may be an heretick, and herefie: and this, saith he, is the opinion of *Papists*, and is determined by a Pope himself, And the sixth by name, in his question about confirmation. Is this true, or is *Bellarmin* bely'd?

*Pop.* It is true. *Bellarmin* de Pontif. lib. 4. c. bath so much; and moreover, that this opinion is heretical, and is tolerated by the Church: withall he tells you, that he is of another opinion which is also the common opinion.

*Prot.* However, that is sufficient for my purpose. This one difference among you being more considerable then all those points where Protestants differ among themselves: for though they differ in other and lesser things, they all agree in this great means of Union, that they owe the holie Scriptures to be the Judge ( or more properly the Rule ) of Controversies: and therefore if you please, let this pass; and let me hear what further you have to say against us, or for yourselves?

*Pop.* This further I say, the true Church must needs remain visible perpetually to the end of the world, such our Church hath been, whereas yours was invisible, and ( as I said before ) unheard of in the world till *Luthers* dayes.

*Prot.* I do not well understand you: Do you think the Church must needs be visible at all times to the whole world?

*Pop.* I cannot say so; for she was not always visible to many great and famous parts of the world, as *China*

*Visibility of the Church.*

33

*China and America; it may suffice, that she is visible in some Kingdom or part of the world, and that she remains so in all ages.*

*Prot. Then the Church may remain invisible in the greatest part of the world, and so your Argument reacheth but a small part of the world. How, I say you, must the Church be always visible?*

*Pop. There must be in all ages, in some eminent place, a great company of Christians visible united together, in the worship of God in one body and Congregation; and governed by their successive Pastors under the Pope.*

*Prot. Very well: Now I know your mind, and first, I deny that it is necessarie for the true Church to be so visible in all ages. Do you prove it.*

*Pop. That I shall easily prove, from those many and glorious promises made to the Church; the Church is called a great Mountain; and said to be exalted above other Mountains, Isa. 2. she is a Citie set upon an hill, that cannot be hid, Mat. 5. Christ hath promised to be with her to the end of the world, Mat. 28. The gates of hell shall not prevail against her: Christs Kingdom is an everlasting Kingdom, Psal. 88. Dan. 2. A few invisible and dispersed Christians, cannot make a Kingdom.*

*Prot. Your proofs are impertinent, Isa. 2. doth prove that the Church under the New Testament should be glorious (that is, spiritually) and prevalent: so it was (and we trust will be) but he saith not, the Church should always continue in that condition (which is the point that you should prove) Mat. 5. If it speak of the Church, Christ only tells us what the Church then was, not that it should*



should always remain such; besides, he speaks of duty, not their condition: and *Mat. 28.* proves Christ will be with his Church, but not so as it shal always be illustrious, and united in a bodie: this, neither that, nor anie of other texts prove, nor can you. But suppose Christ had made such a promise, that his Church should be visible in all ages in a considerable body, how do you prove that our Church hath not been so visible in all ages?

*Pop.* If you affirm that it hath been visible in all ages, you are bound to produce a Catalogue of Churches in all successive ages.

*Prot.* That is not necessarie neither. If I do not positively affirm that our Church had been visible in such manner in all ages, then I confess I am bound to prove it. But if I leave it in doubt, as a thing which (for ought you or I know) might be true or false, he that affirms it was not so, is bound to make it good; and if I deny your proposition, by all lawfull dispute, you must prove it. I will show by instance how unconvincing your Argument is; There are several prophecies and promises in Scripture the execution whereof is not recorded there, nor in any where else; suppose an Atheist comes to you, and offers this Argument against the Scripture, If the Scripture be true, and the Word of God, then all its prophecies and promises were accomplished; but there are several prophecies and promises which never were accomplished within the time appointed, therefore it is not true; what would be the answer?

*Pop.* I would deny this proposition, to wit, That

are any such prophecies or promises there which are not accomplisht.

Prot. Suppose then he urge it thus, If they were accomplisht, then you must show when and how they were accomplisht, either in Scripture or other histories: if you cannot, I shall conclude they never were accomplisht.

Pop. I should tell him, that he is obliged to show they were not accomplisht; nor I do show that they were accomplisht, I should tell him that they might be accomplisht, though the accomplishment of them were never put into any writing (and being but an historical tradition, might easily be lost) or if were put into writing, that also might be lost by the injury of time, as thousands of other books have been; so that no prudent man will believe this mad Proposition, that nothing was done in former ages, that was not mentioned in the Records which we have. But if it were possible that some particular things were not recorded, or were lost, yet it is probable that so eminent and publick a matter as a succession of Churches should be hid.

Prot. I confess it is not so probable that a large and glorious Church should so lie hid; but since it was sufficient for the making good of Christs promise of being ever with his Church; if there were some few Congregations and Ministers, though scattered in divers places, that these should not be recorded, is not at all strange nor improbable to any one who considers, 1. How many matters of far greater note are recorded only in some single Author, which if he had been lost (and that he was liable to, as they that were lost) the memory of  
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those things had perished with him. 2. How fully dark and ignorant some ages of the Church were, as you all confess, wherein there was much reading: but to be sure, there was little no writing, and that little that was written, written by men of the times, who would not put their enemies that honor or right to put them in their histories. 3. If any did mention such things it is not at all improbable, that such book or books wherein they were recorded, might either be lost by the injury of time, (as thousands of books were, which was much more easie before Printing was found out, or suppressed by the rannny of your predecessors, who made it their finess (as *Israels* enemies of old) that the name remembrance of true Christians might be blotted out of the earth. So then, if Christ did indeed promise the perpetual visibility of his Church, I conclude he made it good, though history be silent in the point; nor will I conclude it was not done, because it is not recorded: But, I pray let me further ask you, Is it true that I am told that in the former ages there were many Christians and Ministers whom your Church did persecute and burn for Hereticks?

*Pop.* That cannot be denied.

*Prot.* This shows there were not wanting in former ages, some that testified against the corruptions, and this was a sign they were the true Church (whose office it is to contend for the truth delivered to the saints) for these things were not done in a corner. I am told that your great *Bishop* mine, when it was objected against him, that

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Church was obscure in S. Hilaries dayes, answers, that though the true Church may be obscure by multitude of scandals, yet even then it is visible in its strongest members, as then it was in Athanasius, Hilary, Eusebius, and two or three more whom he mentions: *de Ecclesia militante*, l. 3. c. 16. whence I gather, that some few eminent Preachers and Professors of the Truth are sufficient to keep up this visibility: I remember I have read in the history of the *Waldenses*, who (though your predecessors branded them with odious names and opinions, yet) do sufficiently appear to have been in company of orthodox and serious Christians, and indeed true Protestants, these began about 400. years ago, saith your *Genebrard*, *Chron* l. 4. and your *Reinerius*, who was one of their cruel persecutors, (otherwise called Inquisitors) writeth thus of them; This sect, saith he, is the most pernicious of all others, for three causes; 1. Because it is of long continuance, some say that it hath endured from the time of Silvester; others from the time of the Apostles. The 2 is, because it is more general, for there is almost no land in which this sect doth not creep. 3. That whereas all others by the immunity of their blasphemies against God, do make men abhor them; these having a great show of godliness, because they do live justly before men, and believe all things well of God, and all the Articles which are contained in the Creed, only the Church of Rome they do blaspheme and hate. Behold here out of your own mouths, a plain confutation of your objection, and a testimony of the perpetuity, amplitude, visibility, and sanctity of our Church; for it is sufficiently



ciently known that our Church and Doctrine is of the same substance the same with theirs. Now tell me, I pray you, if this history of them had been lost, or no other mention of them made in other records, had it been a truth for you to affirm, that there never were any such men and Churches in former time?

**Pop.** No surely, for the recording of things in history doth not make them true, nor the silence of histories about true occurrences make them false.

**Prot.** Then there might be the like companies and congregations in former ages, for ought you know; nor can you argue from the defect of a story to the denial of the thing: And all this is not as if there were no records which mention a Church in former ages; for as I said before, it is sufficiently evident, that all our material doctrines have been constantly and successively owned by a considerable number of persons in several ages: only that you may see there is a flaw in the foundation of your argument. Moreover, I find in Scripture several instances of such times when the Church was as much obscured, and invisible as ever our Church was, as when *Israel* was in Egypt so oft-times under the Judges, *Judg.* 2. 3. and so under divers of the Kings, as *Ahab*, when *Elijah* complained he was left alone, and the 7000. were reserved, though known to God, were invisible to the Prophet; and under *Ahaz* and *Masseh*, and so in the *Babylonish* captivity: and under *Antiochus*; read at my desire, 2. *Chr.* 3. 28. 24. 29. 6. 7. 33. 3. 4. so in the New Testament, how obscure, and in a manner invis-

was the Christian Church for a season? Nay, let me add, this perpetual visibility and splendor is so far from being a note of the true Church, that on the contrary, it is rather a sign that yours is not the true Church, as appears thus: Christ hath foretold the obscurity and smallness of his Church in some after ages; he tells us that there shall be a general apostasie and defection from the faith, *Thess. 2. 1 Tim 4.* I read of a woman, *Rev. 12.* and she is forced to flee into the wilderness; and I am told your own expostors agree with us, that this is the Church which flees from Antichrist into the wilderness, and secret places, withdrawing her self from persecution. Is this true?

Pop. *I must confess our Authors do take it so.*

Prot. Then it seems you do not believe yourselves, when you plead the necessity of perpetual visibility and splendor, for here you acknowledge her obscurity; and really this place and discourse of yours doth very much confirm me, that that obscurity which you object against us, is an argument that ours is the true Church; though, according to this prediction, the Pope is Antichrist, did drive our predecessors into the wilderness. I read of a beast rising out of the sea, *Rev. 13.* which your own Authors, *Menochius, Tirinus*, and almost all Expositors (as *Riberas* saith) acknowledge to be Antichrist, and this beast all the inhabitants of the world do worship, except those whose names are written in the book of life, verse 8. that is, excepting only the invisible Church; if any Church be visible and glorious at that time, it must be the false and Antichristian Church; and now I speak of



that, I have heard that you your selves confess, in the time of Antichrist the Church shal be secure, and all publick worship in the Church Christians shal be forbidden and cease. Is it so?

Pop. *It is true, it shal be so, i. e. during the time of Antichrists reign, as Bellarmine de Pontif. c. 7. acknowledgeth, but that is only for a short ment, for thre years and an half, which is all the time that Antichrist shal reign.*

Prot. I thank you for this, for now you have exceedingly confirmed me in the truth of my Religion for since you grant that the Church shal be obscured during Antichrists reign, I am very well assured that your opinion of the Triennial reign of Antichrist is but a meer dream, and that he was to remain in the Church for many hundred of years, 1260. dayes, Rev. 11. 3. & 12. 6. (that is, years, it being a very familiar thing to put dayes for years, in propheticall writings.) But if the Church may be obscured for three years, why not for thirty, yea, three hundred? Did Christ in his supposed promise of perpetual visibility in the Church, make an exception for these three years? I trow not: And tell me, I pray you, should you live till that time when Antichrist shal prevail, and your Religion no less then ours be obscure and not visible; if any of the followers of Antichrist shal dispute against you, that yours was not the true Church because not visible, would you grant it?

Pop. God forbid I should be so wicked to do my Mother, and Church, because of her afflictions.

Prot. Then I see you your selves do not believe this to be a good argument, and that you do not

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make perpetual visibility a necessary token of the true Church. To this I add, there is no need we should show a constant succession of Protestant Churches ever since the Apostles dayes, (as you pretend is necessary) the succession that you pretend in your Church is sufficient for ours, and so long as we generally agree that your Church was true Church (till latter years) though wofully corrupted, and our predecessors continued in it, till your wounds flunk, and became incurable, we need no other succession then yours; but when your impiety came to the hight, then we visibly departed from you, and have given such reasons for it, as you will never be able to answer. In the mean time let me hear what you have further to say.

*Pop.* For as much as all your Ministers confess your Church was once a true Church, I pray you, tell me how, and when she did fall? You cannot tell either the time when she fell, or the manner how, by apostasie, or heresie, or schism; if you can, name your Authors.

*Prot.* This is a most unreasonable demand: A friend of mine had the plague last year, and died of it, I askt him when he was sick, how and when he got it, he said he knew not; Shal I then conclude he had it not? Shal I make Christ a lyar, and dispute that there were no tares because they were sown when men slept, Mat. 13. 25. and so could not know when or how they came? Shal I believe no heresie to be an heresie, unless I can show how & when it came into the Church? What if the Records of these things by the injury of time



are lost, and their original left in obscurity; therefore say, It is now become no heresie? beseech you, answer me freely this question. Suppose I could bring plain and strong evidences from holy Scripture, and from ancient tradition, or unanimous testimonies of the ancient Fathers, your doctrine of merits (for instance) is an heresie, your doctrine of worshiping images is idolatry, that you are in divers particulars apostatized, that faith which the Scriptures and Fathers do in this cause, would you not confess, that you are guilty of idolatry, heresie, and apostasie?

Pop. If it were so, and you could really bring such solid proofs, you falsely pretend you can, but indeed cannot: For our Writers agree, that although we must believe many things that are not contained in the Scriptures, yet we must believe nothing contrary to the Scriptures, nor to the consent of the ancient Fathers.

Prot. Very well, hence then I gather that the only question between you and me is, Whether we can evidently and solidly prove the particulars now mentioned, which if we can do, as I am satisfied our Ministers have done, you are convinced in your own conscience, and will confess your and your Church guilty of heresie, idolatry, and apostasie, whether I can tell the manner or time of your Authors of this doctrine or no.

Therefore leaving these frivolous and impotent questions, let me hear what you have to say more against our Religion, and whereas your course I observe hath wholly run upon generalities, beseech you come to some particulars, and show

the falshood of the doctrines of our Church. But it hath not a little confirm me in my Religion, that you confels (as I shewed before) most of our doctrines to be true, and grounded upon Scripture, whereas yours are additions of your own devising. Now if things be thus, you shal not need to trouble your self about many particulars. But if you please, single out some of our principal heresies, (as you call them) and let me hear what evidences you can bring against them.

Pop. Your heresies are very many, but I shal mention one which may be in stead of all, and that is your rule of faith and Judge of controversies, which you make to be the Scripture only.

Prot. I am glad you have fallen upon some equal point, the deciding whereof may make other disputes in great part useles. Tell me then what you have to say against this doctrine?

Pop. I will urge four arguments against it. 1. Scripture hath no authority over us but from the Church. 2. You cannot know what Books are the Holy Scriptures or part of it, but by the Churches report. 3. If neither of these were true, yet Scripture is not a sufficient rule for your faith without tradition. 4. If it were sufficient, yet it is so obscure, that you cannot know the sense of it without the interpretation of the Church. You see here is a four-fold cord, which you will find is not easily broken.

Prot. Make these things good, and I confels you do your work in a great measure. Let me hear your proofs.

Pop. For the first then, I say, that Scripture hath no authority over us but from the Church, neither



you nor I are bound to believe the Scripture to be Word of God, nor can any man know it or prove it to be so, but from the testimony of our Church concerning it.

Prot. I pray tell me, if you were to disagree with an Atheist, who utterly denies the holy Scriptures and the Church too, could you not prove against him that the Scriptures are the Word of God?

Pop. God forbid, but that I should be able to defend the truth of the Scriptures against any adversary whatsoever.

Prot. How then, I pray you, would you prove it?

Pop. I need not tell you the arguments which increase our Doctors use, and I stand by them in it, I alledge for the truth of the holy Scriptures the testimony of all ages and all sorts of persons, the miracle wrought for it acknowledged even by the enemies of it, the Martyrdom, that so many thousands (a many of them wise and learned men) did run upon the defence of them (who living so near the time of writing of them were best able to discern the truth and the wonderful power that goes along with them convincing, converting, and comforting or satisfying sinners.

Prot. Do you believe these are solid arguments, and that the Atheist ought to yield to them?

Pop. Yes doubtless, for every man is bound to receive the truth, especially when it is so proposed and proved to him.

Prot. It seems then by this, when you list,

can prove the Scripture to be the Word of God without taking in the Churches authority; I hope you will allow me the same benefit. But again let me ask you, your Church that you talk of, which believes the Scripture to be the Word of God, doth she believe it to be the Word of God upon solid grounds or no?

Pop. Yes doubtless, *our Church is not so irrational as to believe without grounds: nor do we pretend revelation, but she believes it upon solid arguments.*

Prot. I wish you would give me a list of their arguments: But whatever they be that are sufficient to convince your Church, why should they not be sufficient to convince any privat man, Popish or Protestant, or Atheist? And therefore there is no need of the Churches testimonie: Or will you say, the Church hath no other sufficient reason to believe the Scriptures but her own testimonie; *that is, she believes because she will believe?*

Pop. God forbid that I should disparage the Church, or give Atheists that occasion to scoff at the Scripture.

Prot. Then I also may be satisfied without the Churches testimonie, that the Scriptures are the Word of God; and I am so, by such arguments as your self mentioned; but really I cannot but smile to see what cunning Sophisters you are, how you play at fast and loose: The same arguments for the Scriptures are strong and undeniable when you talk with an Atheist, and are all of a sudden become weak as water when a Protestant brings them.

Pop.



**Pop.** But if you can prove in the general, That Scriptures are the Word of God, yet you cannot without the Churches authority, tell what Book is Scripture, or which are Canonical, and so you are never the nearer.

**Prot.** Here also I must ask you again; Doth your Church know which Books are Scripture and Canonical, Doth she know this by revelation?

**Pop.** No, we leave such fancies to your Church.

**Prot.** How then doth she know this, and doth she determine it? Is it with reason, or without it?

**Pop.** With reason, doubtless being induced to believe and determine it upon clear and undoubted evidences.

**Prot.** I pray you, tell me what are those evidences upon which she goes.

**Pop.** I will be true to you, our great Bellarmine *de verbo Dei*, l. c. 10. mentions these three, 1. Church (saith he) knows and declares a Canonical Book. 2. From the testimonies of the ancients. 3. From its likeness and agreement with other Books. 4. From the common sense and consent of Christian people.

**Prot.** Since a private man (especially one besides learning and experience hath the Spirit of God to guide him, which is that anoynting given to all Believers, which teaches them all things, 1 Joh. 2. 27.) may examine and apprehend things as well as the Pope himself, (and better considering what kind of creatures divers of our Popes are confest to have been) he may there

know without the Churches authority, what Books are indeed Canonical ; but I pray you tell me, Do not you acknowledge those Books to be the Word of God which we do that are in this Bible ?

*Pop.* I must be true to you, we do own every Book you have there ; but you should receive the Books which you call *Apocryphal* , so that indeed your Bible is not compleat, for you believe but a part of the written Word of God, which I must tell you is of dangerous consequence.

*Prot.* If these Books be a part of Gods Word, I confess we are guilty of a great sin , in taking away from Gods Word ; and if they be not , you are no less guilty in adding to it ; so that the only question is , Whether these Books be a part of the holie Scripture or no ? Now , that if you please, we will try *Bellarmines* rules.

*Pop.* The motion is fair and reasonable.

*Prot.* First then , for the judgement of the ancient Church , let us try that ; I know you hold the Churches judgement infallible , especially in matters of this moment ; and I suppose you think the Jewish Church was infallible before Christ, as the Christian Church now is.

*Pop.* We do so, and the infallibilitie of the Jewish Church and High Priest , Deut. 17. is one of our principal arguments for the infallibilitie of our Church. See Nullity of Rom. faith. ch. 2.

*Prot.* Then only these Books of the Old Testament were Canonical, which the Jewish Church did own ?

*Pop.* That must necessarily follow.

*Prot.* Then your cause is lost , for it is certain,  
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the Jews rejected these Apocryphal Books which you receive, and they reckoned only 22. Josephus his words (acknowledged for his by Eusebius, l. 3. 10. are most expresse for us, The Jews have 22. books, to which they deservedly give credit which contains things written from the beginning of the world to the times of Artaxerxes: other things were written afterward, (so the Apocryphal books are granted to have been) but they are not of the same credit with the former, because there was no certain succession of Prophets, contra Appionem, lib. 1. And I am told divers of your learned Authors confess it, as Catharinus, in annot. adversus Cajetanum libris Maccab. Costerus Enchir. c. de scrip. de lib. Marianus Victor, in Scholijs ad Epist. 1. Hieronymi. and Bellarmine himself de verbo Domini l. 1. c. 10. in principio, whose words are these, those books which the Protestants do not receive, the Jews also did not receive: and this is more considerable, because to the Jews were committed the oracles of God, Rom. 3. 2. And neither Christ nor his apostles did accuse them of breach of trust in this matter. Moreover, I am told (and surely in reason it must needs be true) that the Canonical Books of the Jewish Church were written in Jewish or Hebrew language, whereas these were written in Greek only. Are these things so?

Pop. What is true I will acknowledge; It is true The Jewish Church indeed did not receive them, nor yet did they reject them, as our Canus well answers, loco Theol. l. 2. c. 10.

Prot. Either that Church did believe them to be Canonical, or they did not; if they did, they

they lived in a mortal sin against Conscience in not receiving them; if they did not, they were of our opinion.

Pop. *Well, whatsoever the Jewish Church did, I am sure the ancient Christians and Fathers did receive these Books as a part of the Canonical Scriptures.*

Prot. I doubt I shal take you tardy there too; I am told that the Council of *Laodicea*, (in the year of our Lord 364.) drew up a Catalogue of the Books of the Scripture, in which (as in ours) the Apocryphal Books are rejected.

Pop. *It is true, they did not receive them, nor yet reject them.*

Prot. If they did not receive them, that undeniably shows that they did not believe them to be Canonical, and yet they diligently scanned the point, and the Books had then been extant some hundred of years, and they were far more likely to know the truth then we at this distance, having then such special opportunities of knowing the judgement of the ancient Church, both *Jewish* and *Christian*: Besides, I am informed that the famous Bishop of *Sardis Melito*, (a man of great judgement and venerable holiness, as your *Sixtus Senensis* said) did take a journey to the Eastern Churches (where the Apostles principally preached) to find out the true Canon of the Scripture, and returned with the same Canon that we own; but for the Apocrypha brought home a *Non est inventus*: And moreover that divers of your greatest Champions do confess, that a great number of the ancient Fathers were of our opinion, among which them-



30. *Of Canonical and Apocryphal*  
themselves reckon *Melito, Origen, Athanasius, Ise-*  
*sebius, Rufinus, Hierom, and Amphilocius,* so  
*Canus* and *Bellarmin,* and *Andradius;* and in  
general, *Sixtus Senensis* confesseth, that the ancient  
Fathers were of our opinion. Are these things so  
Pop. I will not deny the truth, it is so, but  
must know that other Fathers were of another mind  
*Clemens, Cyprian, and Ambrose,* and especially  
*S. Augustin,* and the Council of *Carthage.*

*Prot.* The Fathers of our opinion, were both  
more numerous, and such as lived nearest the  
apostolical times, and Churches: The Council  
*Laodicea* was more ancient then that of *Carthage*  
(and therefore of greater authority) and besides  
the sixth Council of *Constantinople* doth expressly  
confirm all the decrees of the Council of *Laodicea*  
among which this was one, and the Council  
*Carthage* too doth not your work: For in their  
catalogue there is both more then you own, to wit  
the third book of *Esdras,* (although they call it  
the second, as the *Greeks* did) and less too,  
they shut out *Baruch* and the *Maccabees:* But  
besides all this, I am told that very many of your  
eminent Doctors have disowned these books which  
we reject, as the *Parisian Divines,* and *Cardinal*  
*Ximinius,* with the *Complutenian University,*  
*Aquinas,* and *Lyra,* and *Pagnini,* and many  
others. Is it so?

Pop. I confess this is true. *Rainoldus* in his  
lections concerning the Apocryphal Books, proves  
this out of their own words, see *Praelect. 40.*  
42. 43.

*Prot.* Then I am sure this may satisfy any

tional man, concerning the testimony of the an-  
 cient Church; and for the next point, viz. their  
 agreement with the Canonical Books. I think it is  
 plain enough that they do grossly contradict them,  
 and the truth too: that fact of *Simeon* and *Levi*,  
 which good *Jacob* acted by Gods Spirit detesteth,  
*Judith* commends, chap. 9. *Tobit* is said to have li-  
 ved 202. years, chap. 14. whereas if he said true, he  
 must have lived twice as long, for he saith he was  
 taken captive by *Salmanassar*, chap. 1. and 2. and 14.  
 and when he was about to die, he saith, the time  
 was near for the return of the *Israelites* from their  
 captivity, and the re-building of the Temple  
 which was burnt: If the Books of the *Maccabees*  
 say true, *Antiochus* his soul had a lease of his body  
 for three lives, and he was killed thrice over, (I  
 commend the Author, he was resolved to make  
 more work of him.) 1. He dies in at *Babylon* in his  
 bed, 1 *Mac.* 2. 6. then he is stoned in the Temple  
 of *Nanea*, 2 *Mac.* 1. Lastly, he dies in the moun-  
 tains by a fall out of his chariot, 2 *Mac.* 9. And the  
 fetches of your Authors to reconcile these gross  
 contradictions, put me in mind of a story we heard  
 at school (if you remember) of a gentleman that  
 told this lye, That he shot a deer at one shot  
 through his right ear, and left hinder leg, and you  
 know how hard this man was put to it to help his  
 master out, See *Rainoldus & Spanhem de libris A-*  
*cryptis*. But I will not lanch forth into the sea  
 of untruths and absurdities that are contained in  
 those Books; these may suffice to show you that we  
 do not without warrant reject them; but howsoever  
 is sufficient for my purpose, that you grant that  
 my



my Bible is the Word of God, and these books Canonical, and I can know this without the Church's authority.

**Pop.** Do not make too much haste, If I do that these Books in the original language are the Word of God, yet yours is but a Translation.

**Prot.** Is it rightly translated for the substance or is it not? What Bible is that which you have?

**Pop.** A Latine Bible.

**Prot.** Is that the Word of God, and rightly translated?

**Pop.** Yes, the Council of Trent hath decreed so.

**Prot.** Then I pray you, let us try this experiment; do you pick out any 20. verses in several parts of the Bible, and turn them into English of your Bible.

**Pop.** The motion is fair, I will do it.

**Prot.** I do not find any substantial difference in all these places between your translation and mine; the difference is wholly in words, not at all in sense; so now, I thank you for this occasion, I have heard some of your Priests ranting highly against our translation; and now I see they have cause for it.

**Pop.** If all this were over, yet the Scripture is not a sufficient rule to guide you to heaven of it self without tradition.

**Prot.** Why so, I beseech you?

**Pop.** Because you are also commanded there to hold the traditions; turn in your Bible to 2. Thes. 2. Hold the traditions which ye have been taught whether by word or Epistle.

**Prot.** How do you prove that he speaks of such traditions as were not written in the Scripture?

**Pop.** Because he so plainly distinguisheth between what he taught them by word, and what he taught them by epistle or writing.

**Prot.** That may be true that he speaks of some things of which he had not written to them, and yet they might be written by him to others, or by others, at least after that time; but besides, notwithstanding this distinction between word and epistle, divers of your own authors affirm, that tradition is perfect, and that *S. Paul* taught all things necessary by word of mouth; and why may not I as well say, that he taught all by epistle? But I pray you, What do you mean by these traditions?

**Pop.** I mean all the traditions which either he, or any other Apostles did deliver: all these you are bound to receive.

**Prot.** I will not quarrel with you for that, bring me solid proofs of any of your unwritten traditions, that they did indeed come from the Apostles, I promise you, I will joyfully receive them; But I pray you, what are these traditions you speak of?

**Pop.** Such as these, the doctrine of Purgatory, Invocation of Saints, of the Popes supremacy, of the single life of priests, of the fasts of the Church, private masses, worship of images. &c.

**Prot.** And do you think, that all that did not believe and receive these traditions shal be damned?

**Pop.** No, by no means, for then I should condemn many of the holy Fathers and Martyrs who differed from us at least in some of these points.

**Prot.**



**Prot.** Then it is not necessary to salvation to receive these traditions; and the Scripture may be sufficient without them: But further, These unwritten traditions you talk of, I beseech you, how came you to discover them, and discern the true from the false?

**Pop.** I altogether approve of Bellarmins rule which is this, That, saith he, is a true tradition which all former Doctors have successively in the several ages acknowledged to come from the Apostles, and by their doctrine and practices have approved, and which the Universal Church owneth such; and the reason is, because the Universal Church cannot err. *Bell. de tradit. cap. 9.*

**Prot.** I see all depends upon this foundation that the Catholick Church (in your sense) cannot err, which having disproved, I need not trouble myself further: To wave that, how, I pray you do you know what former Doctors have successively owned by word or practice? I presume none of your Popes have so good a memory as to remember all that hath been said or done in former ages though in my opinion, when your inventions were upon the wheel, and you did confer upon the Pope an infallible judgement, you should have given him also an all-sufficient memory, and then you had done your work.

**Pop.** No, Sir, we pretend no such thing: but we know this from the writings which the Doctors have left. It is true Bellarmin mentions another rule which is the continual usage of the Church in all ages; but to deal candidly with you, I cannot tell what their use was, but by their writings, so all may come to that.

**Pro**

**Prot.** First, then I note you forsake your cause, and it seems a writing is now made a rule for your unwritten traditions: if it may be so, let me beg your favorable opinion of the Apostles writings: Besides, those Writers which record these traditions, were they infallible?

**Pop.** No, we do not hold anie particular Writers infallible, especiallie not in matters of fact, such as reporting a tradition or use of the Church undoubtedlie is.

**Prot.** Then they might mistake false traditions for true. Besides, how can I tell what the ancient Doctors did agree in, since most of them never wrote, and many of their writings are lost; and yet all of them had equal liberty of voting in this case? Besides, I have heard that divers of the ancient Fathers did report several things to be Apostolical traditions which your Church now rejecteth, as that infants should receive the Communion, and that Christ should reign on earth a thousand years, and many others. I am told also, that your great *Baronius*, writing concerning the Apostles, professeth he despairs to find out the truth, even in those matters which true Writers have recorded; because there was nothing which remained sincere and incorrupted. Is it so?

**Pop.** You shal find me ingenuous; it is so, *Baronius* saith it, *Anno 44. sect. 42.*

**Prot.** Then truly I shal bid tradition (in your sense) good night. For as to your traditions, I see there is no certainty in them. Shal I forsake the certain and acknowledged verity of the Scripture for such trash? God for bid.

Again



Again, I pray you, tell me, doth not every man that makes any thing, make it sufficient for the end? If you build an house to live in, will you make it sufficient for that end? If a man makes a sword to cut with a coat of mail to defend him, &c. is he not a fool if he doth not, if he make them sufficient for their end and use?

Pop. *That must needs be granted.*

Prot. And was not our instruction and salvation the end for which God wrote the Scripture?

Pop. *How do you prove that it was?*

Prot. God himself tells me so, John 20. 31. *These things are written that you may believe that Jesus is the Christ, the Son of God; and that believing you might have life through his Name.*

Pop. S. John speaks there of miracles, not of doctrine, and so that is nothing to the purpose.

Prot. He speaks of miracles, which were done in confirmation of the doctrine of Christ, and the doctrine is not to be excluded. Besides, I suppose you will not say that S. John wrote the Gospels of Christ for one end, and the miracles for another. Moreover, it plainly appears, both that this was the end for which the Scripture was written, and that it is sufficient for its end, from the words of Tim. 3. 15. 16. 17. he saith expressly, *The Scriptures are able to make a man of God wise unto salvation.* Of which see Nullity, append. p. 92.

Pop. *Well: but if all these things be so, yet the Scripture is dark and doubtful, and you cannot apprehend the true meaning of it but from the Church; you are never the nearer; and the Scripture is not a convenient Judge of controversies.*

**Prot.** Tell me, I pray, doth your Church understand the true meaning of the Scripture?

**Pop.** Yes, doubtless, because she hath the Spirit of God.

**Prot.** Then certainlie she is most deeplie guilty of uncharitableness, or envy, or cruelty to souls, that she doth not put forth a clear and infallible Comment upon the whole Scripture, but still suffers the whole world to live in contention about the true meaning of hundreds of texts of Scripture.

**Pop.** She forbeareth that, for reasons best known to her self: but this is not much to the purpose.

**Prot.** Whereas you pretend your Church certainlie knows the true sense of the Scripture, and this Church you say is the Pope, or a Council, and if these be infallible, you say they are so in their decrees. If this be so, how comes it to pass that none so more grossly mistake, and mis-apply Scripture, then divers of your Popes and Councils have done, even in their decrees, and decretal Epistles (which you reverence as the Gospel?) Your Pope Nicolas the first, proves his supremacie from that text, *Arise, Peter, kill and eat.* Small encouragement to us to become his sheep, if he so use them; and from hence, that Peter drew to the shore his net full of fishes: your Pope Boniface the 8. proves it from Gen. 1. 1. *In the beginning God created heaven and earth,* therefore the Pope hath power in temporals and spirituals: and this, saith he, you must hold, unless with the Manichees you hold two principles. And your Councils are not more happy Expolitors. The Council of Lateran proves the Popes power from Psal. 72. (which speaks of Solomon and of Christ)



38      *Of the sufficiency of Scripture,*  
*All Kings shal fall down before him.* The late  
Council of Nice alledges these Scriptures for  
worshipping of Images, that God created man in  
own Image, Gen. 1. Let me see thy countenance  
Cant. 2. No man when he hath lighted a candle cov-  
reth it under a vessel, Luke 8. 16. In my opinion  
they spoke like a Council, expecting that the world  
should receive their decrees, not for any soliditie  
argument (that had been pedantick) but meerly  
for the Churches majestie and authoritie. Now  
the jest is, when their adversaries had taken notice  
of these absurd impertinencies, up steps *Pater-*  
*ster*, Pope *Adrian*, and he saith, he will make  
it (in spite of Fate) that they alledged them true  
lie and excellentlie. So here we have a Pope  
Council joining together (and therefore unde-  
nedlie infallible) in these expositions. Nay,  
Council of *Trent* it self (when one would expect  
they should have grown wiser, though not better)  
proves the unequal power of Popes, Bishops  
Priests, from Rom. 13. 1. *The powers that be are*  
*dained of God; that is, digested into order.* If  
ere you have done, you will put forth an  
Comment upon the whole Bible, which, I  
you, will be the rarest Book that ever saw the light.  
But further, I desire to know of you how  
Church comes to have this true and certain  
of Scripture; hath she it by revelation or in-  
tution?

Pop. No, we pretend to no such things:  
she comes to know it by the diligent use of means  
by prayer, by reading, and comparing Scriptures  
by consulting ancient Interpreters, analogie

faith, the coherence, &c. and even the Pope himself, when he set forth his Translation of the Bible, he professes to all the world, that he did it in the very same manner, and by the same helps that other Translators do; that is, by advising with learned men, and consulting ancient copies, and the like.

Sixtus the fifth Pope, tells us in his preface to his translation of the Bible, that he pickt out of the Cardinals, and almost out of all Nations, a Colledge of most learned men, who advised him in that work; They (saith he) consulted, and I chose that which was best. And he adds these remarkable words, It is most evident that there is no surer nor stronger argument, then the comparing the ancient and approved copies. And (he tells us) that he carefully corrected it with his own hands. And then the Pope imposeth this translation upon all the world, to be followed without adding or diminishing or altering under pain of excommunication. And (yet that you may see how they abuse the peoples credulity to make them believe the Popes infallibility which themselves do not in earnest believe.) About two years after comes Clement the eighth, and he puts forth another Edition and translation of the Bible, differing from, and contrary to the former edition in two thousand places, as Doctor James hath proved, by producing the places, as they are in both editions, in his *bellum Papale*, and defence of it. And which is more then all this, in the Preface to his last Bible of Clement the eighth, we have these words; Receive, Christian Reader, this old and vul-



gar Edition of the Scripture corrected with all-  
 ble diligence, which though in respect of his  
 weakness it be hard to affirm, that it is every  
 compleat; yet it is not to be doubted, but it is  
 pure and corrected then all that hath gone before.  
 I think this were sufficient evidence (if there were  
 no other) how great a cheat it is, that you pretend  
 the Pope to be the infallible interpreter of Scrip-  
 ture. For here we have one of those infallible  
 rectly contradicting and overturning the others.  
 besides, in stead of that Divine, (or after a for-  
 vine) intallibility, which you ascribe to the Pope,  
 we have here a publick acknowledgement of  
 imbecillity: nor dare he affirm his work to be  
 sect, which it must needs have been, if he had  
 infallibly guided in it (as you pretend he was).  
 would he have said so, if he had believed his  
 intallibility.

*Prot.* Very good. Then, I pray you, tell  
 why a Protestant Minister (being oft-times  
 learned and better man then the Pope.) may  
 as certainly hit upon the true sense of the Scrip-  
 ture as the Pope himself.

*Pop.* The reason is plain, because the Pope is  
 ded by the infallible assistance of Gods Spirit.

*Prot.* You ought not to rant at this height,  
 you have solidly answered what our Divines  
 wrote against this infallibility. And I heard  
 the woful weakness of your arguments; for it  
 me the vaineſt thing in the world to pretend  
 the assistance of the Spirit of God infallibly to guide  
 men as (if the Scripture be true) have not the  
 Spirit of Christ in them, being (as you confess man-  
 kind)

your Popes and Bishops were) *sensual*, not having the Spirit: and having apparently no other spirit in them, but the spirit of the world, the spirit that lusteth to envy and all wickedness: But since you pretend the Scripture is so dark, I pray you, tell me what was the end for which God designed the Scripture? Sure I think it was for our understanding; my Bible tells me, that *whatsoever things were written aforetime, were written for our learning*, Rom. 15. 4. But if you say true, it seems God meant only to put forth riddles: Gods Law was designed by him for *a light*, and that even to the simple, Psal. 19. 7. 8. 9. and 119. 105. And in a word, the Gospel is so clear, that S. Paul pronounceth, *it is hid from none but them that perish*, 2 Cor. 4. 3. 4. And S. Luke wrote his Gospel, that Theophilus (and with him other Christians) *might know the certainty of those things wherein they had been instructed*, Luke 1. 4. and generally every discreet man that writes a book, writes it so, as it may be understood; especially if it be for the benefit of the ignorant, as well as the learned (which the Scripture assuredly was.) Tell me then, I pray you, why should God write his mind so darkly and doubtfully as you know whose oracles are said to be delivered? was it because God could not write plainer (and wanted the gift of utterance) or because he would not?

Pop. *Notwithstanding all this, it is certain, the Scripture is full of so obscure places.*

Prot. I do not deny this; but those things which are obscurely delivered in one place, are more clearly delivered in another; and those dark places



generally are about prophecies, and such other things; the knowledge of which is not necessary for salvation. But for necessities the Scripture is plain and I am told, that divers of your Authors acknowledge so much: Is this true?

Pop. I confess *Costerus* hath this expressiō, that things which are necessary to be known by all Christians are plainly and clearly delivered in the writings of the Apostles: and some others of our Doctors say as much. See *Nullity of Rom.* faith chap. 7. sect. 4.

Prot. It could be nothing but the evidence of the truth which forced such an acknowledgement from its greatest adversaries, therefore let them speak and let me hear what further you have to say against our Religion.

Pop. I find you are an obstinate Heretick, settled upon the lees, and therefore it will be needless to discourse further with you; if anything could have convinced you, surely the arguments I have offered would have done it; I assure you I have pickt out the strength and marrow of the Catholick cause in the Points I have discoursed. And since I see you turn deaf ear to my counsel, I shal give you over as incorrigible.

Prot. You see I have heard you with great patience, and given you all the freedom you could desire; now I have one request to you, that you would allow me the same priviledge, with patience to hear, and, if you can, answer what I shal say against your Religion.

Pop. With a very good will, I'll meet you tomorrow at this time, so at present, Adieu.



## THE SECOND CONFERENCE.

Prot.



**V**ill met, Sir, I see you are as good as your word, and I hope you will allow me as much freedom and patience as I did you.

**Pop.** I shal willingly do it, therefore speak freely, and so will I, and if truth be on your side, let it prevail.

**Prot.** I shal divide my discourse into two parts.

1. Some general considerations, which indeed do very much set me against your Religion.

2. I shal examine the grounds of your principal points of doctrine; for to meddle with all, will be needless: If your pillars fall, the rest cannot stand. For the first, there are several weighty considerations against your Religion; I shal give you them in order. The first general consideration is this:

I. That your Church declines all judgement but her own, and makes her self Judge in her own cause; you do not allow Scripture to be judge, nor the ancient Fathers (for all your talk of antiquity) nor indeed any but your selves, the Pope, or a Council of your own; and your Church it seems must determine, whether she be a true Church or no, and whether she be pure or corrupt, or whether



64      *The Romish Church will be Judge, &c.*  
she be intallible or no; Is this so?

*Pop.* I confess this is our doctrine, and I thin  
grounded upon reason.

*Prot.* You speak against the common sense of  
men. In all controversies or differences between  
men and men, we generally suspect that party  
will submit to no judgement but his own; and  
who is willing to refer himself to any third indiff-  
erent party, is generally presumed to have the  
cause; and this is our case. Protestants do  
make themselves and their own Church the  
Judge (though they might as justly and reason-  
ably do it as you) but they are very willing to submit  
to other Judges, they refer themselves to be judged  
by the Scripture, which is acknowledged to be the  
most indifferent Judge. If that do not please  
they refer themselves to the Fathers, for the first  
hundred years, till your abominations had lea-  
ned the world, according to what was fore-  
Rev. 13. 8.

II. My second consideration is this; You do  
only decline the Scriptures judgement, but you  
finely disparage and vilifie it. I meet with sever-  
passages quoted out of your Authors to that  
pose.

*Pop.* Possibly you may out of some inconsi-  
derable ones, but not out of any of note and  
in our Church.

*Prot.* Yes, out of your prime Authors, I  
that Cardinal Hosius de expresse Dei verbo. in his  
vertisement to King Sigismund, hath this ex-  
pression, If they (that is, the Hereticks) say,

with

written, that is the voice of the Devil, speaking in his members. But that it is below a Cardinal to read the Bible, he would have found the words also in Christs mouth. I read that *Costerus* calls the Scripture by way of contempt, Paper and Parchment. God, saith he, would not have his Church (by which always understand the Papists themselves) now depend upon paper and parchment, as Moses made the carnal Israelits: And again, That which is written in the heart of the Church, doth by many degrees excel the Scriptures: First, because that was written by the finger of God, but this by the Apostles, *Enchiridion*, cap. 1. as if the writings of the Apostles were only a device of man. I read that Cardinal *Pool de primatu Romanæ Ecclesiæ*, fol. 92. writing to Henry the eighth, saith thus, *What an absurd thing is this, that thou didst attribut more authority to the Scripture then to the Church, since the Scripture hath no authority but for the decree of the Church?* (He means the Roman Church.) I see we are highly concerned to please your Church, else we are like to have no Scriptures. I read that *Pighius* saith, *Eccles. Hierach. lib. 2. cap. 2.* The Apostles did never intend to subject our faith to their writings, but rather their writings to our faith. And afterward he saith, The Scriptures are (as one said, not more pleasantly then truly) a nose of wax which suffers it self to be drawn hither or thither, as a man pleaseth, *ibid. l. 3. c. 3. fol. 103.* I read that your *Bullinger* saith, The Scripture is the Daughter, the Church the Mother, which gives being and sufficiency to her she begets. (No wonder then, the Church makes bold with the Scripture to add, or alter or dispense with



it. We all know the Mother may correct the daughter. ) I confess, when I read those passages produced by our Writers, I suspected they wronged them. Are these things true?

*Pop.* I acknowledge it, and it is a vain thing for me to deny it, for the Books and those passages in them are extant under their own hands. And I must confess, these Authors are as considerable and approved as any we have. You ought to put a favorable sense upon them.

*Prot.* I would not strain them, nor make them worse than they are. Take them as you will, they are abominable expressions, and (to me) a plain evidence, that the Scripture is no friend to your Church. And I conclude this to be one accomplishment of what Christ hath said, *Every one that doth evil hateth the light, neither cometh to the light, lest his deeds shall be reproved,* John 3. 20. And this be the spirit by which your Church is guided. I am sure it is not the Spirit of God and of truth, for that teacheth men reverence and love to the Scriptures: You seem to do like *Herod*, who being convinced that he was not of the royal race of the Jews, did burn their Genealogies and Records, that his false pretences might not be refuted by them. And just so do you endeavor to do by the Scriptures.

III My third consideration against your Religion is this; That your cause is such as dares not abide tryal: This is the honor and happiness of Religion; We are allowed to examine all that our Ministers say, and we have a rule (which we must peruse

peruse) to try them by, viz. the holy Scriptures, which you dare not suffer your people to read. And this I take to be a secret confession of your guilt; and I am told your *Alphonfus de Castro* saith, *contra hereses*, l. 5. c. 6. That from the reading of the Scriptures all heresies come.

Pop. I think your experience hath justified that expression. You see what you get by the reading of the Scriptures, even this, that you are crumbled into a thousand sects.

Prot.. Our Savior was not of your mind, for he thought not acquaintance with, but ignorance of the Scriptures was the cause of error; Ye err, not knowing the Scriptures, Mat. 22. 29. Nor did he only allow, but command the Jews to search the Scripture, without any fear of this inconvenience, John 5. 39. Had S. Paul been of your mind, he would not have commended, but reprov'd the Bereans for searching the Scriptures, and examining his doctrine by them, Acts 17. 11. If any of your people should do as the Bereans did, they would be sent to the Inquisition. I do not deny, but too many make a bad use of the Scripture, and wrest it to wicked purposes, which is to me no better an argument then this; Wine makes many men drunk, therefore no wine must be sold. The doctrine of free grace was abused by thousands (as we read) therefore S. Paul did ill in preaching of it. The light of the Sun hurts sore eyes, therefore Solomon was mistaken, when he said *It is a pleasant thing to behold the Sun*. But since you speak of this, I pray you, let me ask you one question; Were not



most of the heresies that ever were in the Church brought in by learned men?

*Pop.* I cannot deny that, for it is notorious known.

*Prot.* Then you shut up the wrong door; for seems; it is not the unlearned mans reading, the learned mans perverting the Scripture, which is the true cause and fountain of heresies: And besides, you must not do evil, that good may come out of it, nor defraud people of their greatest assurance, nor keep them from their duty, for fear of some inconveniences. This is to make your selves wiser then God.

*Pop.* But indeed you slander us in this point. We do not absolutely forbid reading of the Scriptures. The Council of Trent allows it, provided you can get the Bishops leave.

*Prot.* It is true, that Council pretends to give some such liberty; but they take away with the other hand, what they give with the other; for in the Index of forbidden books, they have this passage. *Since experience sheweth that the promiscuous reading of the Bible brings more evil then good, therefore if any man shall dare to read, or have a Bible without licence from the Bishop, or Inquisitor, he shall not be capable of absolution, in the Council. Trident. Reg. 4. unless he part with his Bible.* But in truth, this pretended licence is an handsome blind: For in that very place where this observation added to that rule, That the power of giving such licences of reading or keeping the vulgar Bibles, is taken away from such Bishops

Inquisitors, by the command and usage of the Roman and universal Inquisition. At the best, it seems, I must not obey Christs command of searching the Scriptures, unless the Bishop give me leave. But I pray you tell me; Do your people use to ask, and the Bishops to give them leave to read the Bible?

Pop. I will not dissemble with you, They do not. And the truth is; an approved writer of ours, Ledi-  
sima puts the question; What if a man should come to the Bishop, and desire liberty to read the Bible, and that with a good intention? to which he replies, that the Bishop should answer him in the words of Christ, Mat. 23. 20. Ye know not what ye ask, and indeed, (saith he, and he saith it truly) the root of this demand is an heretical disposition, *de sacris vernaculis*.

Prot. Then I perceive in this, as well as in other things; you are more careful to deceive people with pretences, then to inform them. But indeed, you tell me no more then I had read, or heard out of your own Authors. It was the speech of your Pope Innocent cap. *sum ex injuncta. extra de hæres.* That the mountain which the beasts much not touch, is the high and holy Scriptures which the unlearned must not read: and your Doctors commonly affirm, that people must not be suffered to read the Scriptures, because we must not give holy things to dogs, nor cast pearls before swine.

My fourth general consideration against your Religion is this, That it grossly contradicts the great designs and ends of the Christian Religion, which all confess to be such as these, the glorifying  
of



90 *Popery contradicts the end of Religion.*  
of God, and his son Jesus Christ, and the humbling and abasing of men, the beating down of all sin, and the promoting of serious Holiness. Are not these the chief ends of Religion?

*Pop. I do freely acknowledge they are, and our Religion doth most answer these ends.*

*Prot.* That you and I will not try. And for the first: Your Religion doth highly dishonor God sundry wayes. What can be a greater dishonor to God, then to make the holy Scripture (which you confess to be the Word of God) to depend upon the testimony and authority of your Pope, or Church, and to say, that the Word of God, is but a dead letter, and hath no authority over us without their interpretation and approbation; By which means malefactors (for such all men are, *Rom 3. 9. 10.* your Pope not excepted) are made Judges of, and superior to that Law whereby they are condemned? Tell me; would not the French King take for a great dishonor, if any of his subjects should say, That his Edicts and Decrees had no authority over his people without their approbation?

*Pop. Yes doubtless he would.*

*Prot.* Just so you deal with God: and what can be a fouler dishonor to God then that which your great Stapleton affirmed, and Gretser and others justified, and your Church to this day have never disowned it: That the divinity of Christ and of God (in respect of us) depends upon the authority of the Pope? *Triplicatio contra Whitak. c. 17.* And what more dishonorable to God then what your great Champion Bellarmin saith, That if the Pope should err in forbidding vertues (which God hath com-

commanded) and commanding vices (which God hath forbidden:) And that he may so err, divers of your most famous and approved Authors confess, See Nullity, the Church were bound to believe vices to be good, and vertuous bad, unless she would sin against conscience, de Pont. l. 4. c. 5. that is, in plain terms the Pope is to be obeyed before God. Again, is it not highly dishonorable to God, to give the worship which is proper to God, unto the creature? I confess the Prophet Isaiah hath convinced me of it; Isa. 42. 8. *I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to graven Images.*

*Pop.* I also am of the same mind; but it is a scandal of your Ministers to say we give Gods honor to the creature: I know whereabout you are, you mean it of Images, whereas we worship them with a lower kind of worship.

*Prot.* You worship them with ~~that~~ a kind of worship, as neither Angels nor Saints durst receive. Cornelius did not worship Peter with a divine worship as God, (for he knew he was but Gods Minister) yet Peter durst not receive it. It was an inferior worship which the devil required of Christ, for he acknowledges at the same time, God to be his superior, and the giver of that power he claimeth, Luke 4. 6. And yet that was the worship which Christ saith God hath forbidden to be given to any creature. You are a valiant man, that dare venture your immortal soul upon a nice school distinction. I pray you, do you not worship the bread in the Sacrament, with that worship which  
you



72 Popery contradicts the ends of Religion.  
you call *Latria*, which is proper to God?

Pop. We do so, and that upon very good reason, because it is not bread, but the very body of Christ into which the bread is turned.

Prot. But what if the bread be not converted in Christs body: Is it not then an high dishonor to God, and indeed damnable idolatry?

Pop. Yes, our Fisher, the famous Martyr and Bishop of Rochester, saith, No man can doubt, if there be nothing in the Eucharist but bread, that the whole Church hath been guilty of idolatry for a long time, and therefore must needs be damned, *Rufensis contra Ecolampadium*, c. 2. fol. 3. but we are well assured, that it is no longer bread; and yet I must add this; If peradventure it should still remain bread, yet forasmuch as we believe it to be the body of our Lord, our ignorance, I hope, would excuse us from idolatry, and God would not impute it to us.

Prot. Tell me, I beseech you, Will all kind of ignorance excuse a man?

Pop. No certainly, there is a wilful and affected ignorance; which, because it is against clear light, will not excuse.

Prot. Tell me farther, Did this excuse the Jews from their sin of crucifying Christ, and the damnation due to it, that they did it ignorantly? Act. 3. 17.

Pop. No, because they shut their eyes against the plain light, and clear evidence of that truth that Christ was the Messias.

Prot. No less do you in the doctrine of the Sacrament; for they had no greater evidences against them, then sense, and reason, and Scripture, all which

which you reject, (as I shal prove by Gods help.) And as your Religion dishonors God, so doth it also highly dishonor Jesus Christ whom he hath sent, who is expressly called the *one Mediator*, 1 Tim. 2. 5. But you have conferred that honor upon many others, Saints and Angels.

Pop. True, there is but one chief Mediator, but there may be other secondary Mediators.

Prot. In like manner, to that which the Apostle there saith, *there is but one God*; it might be laid, there are other secondary gods, and so we might introduce the heathen gods into the Church. It is the great prerogative of Jesus Christ; that he is the Redeemer of the world; yet your Bellarmine *de indulgentijs*, cap. 4. *sub finem*. was not afraid to communicate this honor to the creature, and expressly saith, *It is not absurd, that holy men be called our Redeemers after a sort*, and more of the like stuff we shal meet with before we part: yet again, your Religion as it depresseth God, so it exalts the creature. I will instance but in one thing, and that is your doctrine of justification by the merit of good works: A doctrine, which S. Paul affirms, gives unto a man matter of boasting and glorying, Rom. 3. 27. *Where is boasting then? it is excluded, By what law? of works? Nay. but by the law of faith,* & Rom. 4. 2. *For if Abraham were justified by works, he hath whereof to glory.* Next, you grant, That it is the great design and intent of Religion, to discourage and beat down sin, which your Religion doth exceedingly incourage by your doctrines and practice in absolutions and indulgences. In my acquaintance, I have known several Papists that

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have wonderfully encouraged themselves in their wicked ways from this consideration; especially when *Easter* drew near, because they knew they should very suddenly be shriven, and absolved, and be (as they said) as sound and clean as when they came first into the World. I have known also divers of our loose Protestants that have turned to your Religion, that they might have greater liberty for, and the security in sin; and in my conscience, If I would let my lusts choose a Religion for me, they would presently lead me to your Religion: And so again, your Religion doth not at all promote serious holiness, but the soul and spirit of it is dwindled away into meer formality: What can be of more pestilent consequence to true holiness, then to tell a man, that the saying so many *Pater-nosters*, or *Ave-Maries*, (though it may be he is talking, or gazing about in the midst of his devotions) will procure him acceptance with God? Is it true, that your great and devout Doctor *Suarez* saith, That it is not essential to prayer, that a man should think of what he saith?

Pop. Is it true, he doth say so in his book of Prayer.

Prot. Then I confess, your Religion hath the advantage of ours, for a man may do two businesses at once: It hath set me much against your Religion, since I understood that you turned that great doctrine of repentance into a meer formality: What a sad doctrine is it that your great Masters teach, that repentance is not necessary at all times, but only on holy-dayes, as some of your Authors say, only once in a year, that is, at *Easter* (as others

others?) Nay indeed, once in all his life, and that in danger of death (as *Navar*, and *Cajetan*) what an encouragement is this to wickedness, to tell men that a thousand of their sins are venial, which though not repented of, will not exclude them from the favour of God, and from salvation; but I will rake no farther into this kennel.

I think this may serve turn, to let you see, that I had warrant to say, That your Religion contradicts the design, and end of all Religion.

V. The fifth consideration that sets me against your Religion, is the desperat issues that you are driven to in the defence of your cause; as for example, in the great point of infallibility, I observe your learned Doctors are beaten out of all their former assertions and opinions; you have been driven from Scripture to the Fathers, from them to the Pope, from him to a Council, and thence to the Pope with a Council, and (as a further sign of a desperate cause) the Jesuites are brought to that exigence, that they are forced to affirm the Pope to be infallible in matters of fact; which is confessedly a new upstart, and indeed, monstrous opinion; and yet those piercing wits see their cause cannot be defended without it: and others seeing the vanity of all their former pretences, have been forced to resolve all into the present Churches testimony, See *Nullity*, chap. 5. So for the point of idolatry, you are driven to those straits, that you cannot excuse your selves from idolatry, but by such pretences as will excuse both Jewish and Gentile idolaters; and one of your ablest Champions *Greg. de Valentia*, is brought to this plunge, that he

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is forced to affirm, that *some idolatry is lawful*. I might instance in very many others: but I forbear.

VI. A sixth consideration is taken from the partiality of your Religion; That Religion which is from God, is doubtless agreeable to the nature and will of God. But so is not your Religion, for it is guilty of that respect of persons which Scripture every where denies to be in God, *Acts 10. 34. Rom. 2. 11. Job 34. 19.*

*Pop. How is our Religion guilty of respect of persons?*

*Ans.* I might show it in many things, but I will confine myself to one particular; and that is, in point of indulgences: The souls of all that die in venial sins, are doomed to those terrible pains of Purgatory, there to continue none knows how long (by the way, I cannot but take notice of the great unhappiness of those Christians, that lived and died in the dayes of Christ and the Apostles, that have been multitudes of them frying in Purgatory to this day, and are like to be so as long as the world lasts; whereas those that live nearer the end of the world, must needs have a far shorter abode there, so men are punished with continuance of their torments, meerly for the circumstance of time of their birth; but this is not the thing I aim at,) from these pains of Purgatory, there is no way to deliver a man but by indulgences; and these indulgences must be bought off with money, and wealthy men may buy off those corporal pains, (which the rascal-herd must suffer without bail or main-prise) and turn them into a fine of the purse.

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So I see it was not without reason, that Solomon said, *Money answers all things*. I have heard that your tax of the Apostolical Chancery (put forth by the authority of your Church, where there is a price put upon all indulgences, and upon all kind of sins) hath this expression, *Diligently note, that these graces (of indulgences) are not given to the poor, because they are not, and therefore cannot be comforted; Diligenter nota quod hujusmodi gratiae non dantur pauperibus, quia non sunt, ideo non possunt consolari. Taxa Cancellariae Apostolicae Tit de matrimoniali*; by which I see, that if S. Peter himself should rise from the dead, and come to his successor with his old tone, *Silver & gold have I none*, if he were a thousand Peters, he must into Purgatory without mercy. I am told that another of your Authors, *Augustinus de Ancona*, an Author of great note with you, tells us, *Nam indulgentiae fiunt ad relevandam indigentiam Ecclesiae, quae non relevatur per solam voluntatem dandi, sed per datum. De potestate Papae quest. 30. art. 3. that indulgences are for the relief of the Churches (that is the Popes, and their Prelates) indigencies, which is not relieved by a willingness to give (which is all that any poor man can pretend to) but by the gift it self. (It seems your Church is not of Gods mind; for, if there be a willing mind, he accepteth it for the deed, 2 Cor. 8, 12. And a little after (as I am told) he saith, Quantum ad remissionem poenae quae acquiritur per indulgentiam, in tali causa non est inconveniens, quod dives sit melioris conditionis quam pauper. Ibi enim non dicitur Venite & emite sine pecuniâ. Ibid. as to the remission of punishment which is procured by*  
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*indulgences, in that case it is not inconvenient, that the rich is in a better condition then the poor, for there is not said, come and buy without money. I confess that were a dangerous speech, and would utterly undo all the Church of Rome. It is sufficient that Isaiah once said it, and Christ again, come and drink freely. People should have been wise, and taken them at their word, for they are never like to hear it a third time. Is this true?*

*Pop. They do indeed say so; and the practice of our Church manifests to all the world, that indulgences are sold for money, and the condition of the rich, in that, is better then the poor. But what great matter is that, as to the pardon of sin, and eternal life, or death, both rich and poor are alike. This difference is only as to the pains of Purgatory.*

*Prot. Is that nothing to you? you speak against your own, and all mens sense: we see how highly men esteem to be freed from a painful, though short disease here; how much more to be freed from such pains as you all confess to be unspeakably more sharp and grievous, then all the pains that ever were endured in this world: It is so considerable a thing, that I assure you, it is to me a matter of wonder (if Christ and the Apostles had been of your mind) how it came to pass so unluckily that the poor only should receive the Gospel whereas if the men of that age had not been all fools, the rich would have been most forward to entertain it.*

*VII. But to proceed. My seventh consideration against*

against your Religion is taken from its great hazard, and utter uncertainty. According to the doctrine of your Church, no man can be sure of his salvation ( without a revelation ) but he must go out of the world, not knowing whether he goes. Indeed there is nothing but hazard and uncertainty in your Religion; I suppose you grant that all your faith, and consequently your salvation depends upon the infallible authority of your Church.

*Pop. That is most certain.*

*Prot.* Are you then infallibly certain, that your Church is infallible, or do you only probably believe it?

*Pop. I am but a privat Priest, and therefore cannot pretend to infallibility; but I am fully satisfied in it, that the Church is infallible in it self.*

*Prot.* Then I see you pretend to no more certainty then I have; for I know ( and you grant ) that the Scripture is infallible in it self: and I know its infallibility as certainly as you know the infallibility of your Church. But, I pray you, tell me, what is your opinion? I know you are divided: but where do you place the infallibility, or where do you lay the foundation of your faith?

*Pop. To deal freely with you, I place it in the Pope; who when he determines things out of his chair, is infallible: for S. Peter who was supream head of the Church, left the Pope his Successor.*

*Prot.* Then it seems your faith doth wholly depend on these things, that S. Peter was Bishop of Rome, and died there, and that he left the Pope his successor in his supream and infallible authority.

*Pop. It doth so.*

*Prot.*



**Prot.** How then are you intallibly assured of the truth of these things, which are all matters of fact?

**Pop.** Because they are affirmed by so many of the ancient Fathers and Writers.

**Prot.** Were those Fathers or Writers infallible persons?

**Pop.** No.

**Prot.** Then might they, and so may you, be mistaken in that point; and so indeed you have nothing but a meer conjecture for the foundation of your faith. But again, are you infallibly sure, that *S. Peters* intention was to leave his infallibility to the Pope? For I do not read that *S. Peter* left it in his last will. I tell you true it is strange to me, that *S. Peter* should write two Catholick Epistles, and (as I observed before) not leave one word concerning this matter. For my part, I shal alwayes rather question the Popes authority, then *S. Peters* fidelity or discretion, in omitting so fundamental a point when he put in many of far less concernment. But further, I demand, How are you assured that *S. Peter* intended to leave his power, and did actually leave it to his successors?

**Pop.** By the unanimous consent of the ancient Fathers.

**Prot.** I wonder at your confidence, that you dare affirm a thing which our Authors *Moulin*, *Reinhold* against *Hart*, and others have so clearly proved to be false. But suppose it were so, that the Fathers had said it; tell me, are the Fathers infallible? or at least are they so in their reports of matters of fact?

Pop. No: *we confess that it is only the Pope or Council that are infallible, not the Fathers; and to be true to you, even the Pope himself is not infallible in his reports of matters of fact.*

Prot. Then you have nothing but a meer conjecture, or historical report delivered by men, liable to mistake, for the great foundation of your faith. Yet once more, have you any greater or better certainty for your faith than the Pope himself?

Pop. God forbid I should be so impudent or wicked to say so; for my faith depends upon his certainty.

Prot. Very well, How I beseech you is the Pope assured? what is it that makes him infallibly certain of his own infallibility? Is he assured of it by revelation?

Pop. No, (as I have told you oft) we pretend to no such things.

Prot. How then?

Pop. By the Spirit of God which guides him into all truth.

Prot. How is he assured that the Spirit of God guides him?

Pop. By the promises God hath made to him; I need not repeat them, they are known already, Thou art Peter, &c. Simon, Simon, I have prayed that thy faith fail not, &c.

Prot. I have already shown how absurdly these Texts are alledged. But I beseech you, how is the Pope infallibly assured that this is the true meaning



ning of those Texts? You confess it is not by inspiration.

Pop. He knows that, by considering and comparing Scripture with Scripture, and by consulting the Fathers; and prayer, diligence, and obedience &c.

Prot. All these things are very good, but another man may use these means as well as the Pope and hath as full promises from God, as any Pope pretends to, as John 7. 17. *If any man will his will he shall know of the doctrine, whether it be of God*; and the Spirit of truth is promised to all that ask it, Luke 11. 13. So if this be all you have to say, God deliver my soul from such a desperate Religion, wherein all the certainty of its faith depends upon his infallibility, that is not certain in his own infallibility.

But I need say no more of this; It is to me an undeniable argument, that there is no certainty at all in this foundation, because (as you confess) many hundreds of your ablest Schollars do utterly reject it. But once more, in my opinion you are in a dreadful hazard in the point of worshipping creatures, images, saints, and especially the bread in the Sacrament, in which you run other hazards besides those I spoke of. I am told, that your doctrine is this, That it is necessarie to the making of a Sacrament (and so to the conversion of the bread into Christs body) that the Priest intends to consecrate it. Is it so?

Pop. Yes doubtless, Bellarmine and all our Authors largely dispute for that.

Prot. And can I be sure of another mans intentions

tions? It is sufficiently known, that divers of your Priests are profane, and Atheistical wretches, others envious and malicious, and some actually Jews. What assurance have I that my Priest is not such an one, and that he doth not either out of a contempt or hatred of Religion, or malice against my person, intend to deceive me, and not make a Sacrament of it? Sure I am, they intend to deceive their people in the preaching of the Word; and why they may not do so in the administration of the Sacrament, I know not.

VIII. My eighth and last general consideration is this, that your Religion destroys even the principles of morality: which true Religion is so far from destroying, that it improves and perfects it. I confess, the bloodiness of your Religion hath ever made me both suspect and loath it. I find that Christ is a Prince of peace; though he whipt some out of the Temple, yet he never whipt any into his Church: that he drew in his Disciples with the cords of a man, of conviction and perswasion, and so did his Apostles after him: but your Religion, like *Dracos* laws, is written in blood. I perceive you answer our arguments with fire and faggot: besides this, your Religion destroys all civil faith and society; your principle is known, and so is your practise of equivocation, and keeping no faith with hereticks.

Pop. I know where you are, you mean because of John Huss, who after he had the faith of the Emperor given him for his safe-conduct, was contrary to that faith put to death in the Council of Constance.

Prot. I do so, and what can you say for it?

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Pop.



**Pop.** *This, I say, you must not charge upon our Church, the opinion of some few privat Doctors, since others disown this, and have written against it.*

**Prot.** *It seems it is a disputable point among you, whether you ought to be honest or not: but I have heard that John Hus was condemned by the Council of Constance, and that when the Emperour scrupled to break his faith, they declared he might do it, and ought to do it. Is it so?*

**Pop.** *It is true: what was done in that point, was done by the Council.*

**Prot.** *And you hold Councils (especially where the Pope joyns with them, as he did with the Council) to be infallible; and therefore this I may confidently charge upon you, as a principle of your Religion. I cannot but observe your fine devices. At other times when we alledge passages out of any of your learned Doctors which make against you, you tell us they are but privat Doctors, and we must judge of you by your Councils. Now here we bring an approved Councils testimony, and you send us back to your privat Doctors.*

**Pop.** *These discourses of yours are only general, I had rather you would come to the other thing you proposed; to wit, to examine the particular points of our Religion, wherein, I hope, I shal give you such solid grounds and reasons, that when you shal understand them, you will embrace them.*

**Prot.** *You shal find me ingenuous and docible only remember I expect not words, but solid arguments. I think our best course will be to pick out some principal points of your Religion, and examine them; for the rest will either stand or fall, as they do.*

**Pop.**

Pop. I am perfectly of your mind, let us proceed accordingly.

Prot. First then, if you please, we will begin with the sacrifice of the Mass, which you say is essential to the Christian Religion.

Pop. It is so, and Bellarmin rightly saith, that where there is no sacrifice (as you Protestants have none) there is in truth no Religion.

Prot. Therefore, I pray you, let me hear one or two (for those are as good as an hundred) of your chief grounds and reasons for that sacrifice.

Pop. I approve your motion, and I shal only insist upon two arguments. First, the sacrifice of the Mass was appointed by God, or Christ, in the words of institution of the Sacrament, Do this in remembrance of me. It is the great argument of the Council of Trent, sess. 22. cap. 9. can. 2. 3.

Prot. I adore the fruitfulness of your Churches invention. It seems they think these two words, do this, contain no less then two of your Sacraments, to wit, that of Orders, which makes Priests, and that of the Supper.

Pop. They do so.

Prot. That, no sober man will easily believe; nor that Christs meaning in the words mentioned, was this, Sacrifice me in remembrance of me. But let me hear how you prove the institution of the Mass from these words.

Pop. Christ bid his Disciples, Do this; to wit, that which he did: Christ did in that last Supper truly and properly offer up himself to his Father, his body under the shape of bread, his blood under the shape of wine; and therefore they were truly and properly to



offer up, or sacrifice Christ in the Sacrament. The argument is Bellarmins de Missa, l. 6. c. 12. sextum.

**Prot.** How do you prove that Christ did in the last Supper, truly and properly offer up his body and blood to his Father? I read that Christ offered himself but once, Heb. 8. 27. and 9. 25. 26. 27. 28. and 10. 14. and that was upon the cross; nor do I find that he offered any thing at all to God in the Supper, but only to his Apostles. And what? did Christ sacrifice himself, and imbrue his hands in his own blood, and did he eat up his own body? Did he take his whole body into his mouth? These are monsters of opinions. But how prove you that Christ did then offer up himself to God?

**Pop.** Because Christ speaks in the present tense. This is my body which is broken, blood which is shed: he doth not say, which shall be broken and shed, and therefore it must be broken and shed at that very time.

**Prot.** What a vain argument is this? You know nothing is more usual in Scripture then to put the present tense for the future. Christ saith, I do lay down my life, when he means, I will do it shortly. John 10. 15. I do go to my Father, John 16. 28. that is, I shall go shortly. Do that thou dost, that is, do about to do, John 13. 27. And in Matth. 26. Christ saith of his blood, This is my blood which is shed for many for the remission of sins: and yet I suppose it was not shed at that time: for you all profess that sacrifice of the Mass is an unbloody sacrifice. But again, tell me, I pray you, when Christ said, This, did they not obey Christ's command at the Supper?

Pop. *I cannot deny that.*

Prot. Thence unavoidably follows, that this doing concerns the communicants, as well as (if not more then) the Minister; and so it is not meant of sacrificing Christ, but receiving of him: and really, if this Text do not, there is no other which doth enjoin communicants to receive, which he that can believe, hath got a good mastery over his faith. Besides, what Christ here commands his Apostles, I find *S. Paul* commands the *Corinthians*, and expounds *doing this*, by *eating and drinking*, *1. Cor. 11.* And moreover, if the words *do this*, were the words which did ordain both Priest and sacrifice, who can think that two of the Evangelists; to wit, both *Matthew* and *Mark* would have omitted them in mentioning the words of institution? and therefore this may pass. I shal only add, that if our Divines should prove their doctrines no better then by such wrested Scriptures and arguments as this, we should hiss them out of the Pulpit: but I suppose you have some better argument, therefore let me hear it.

Pop. Consider then that irresistible argument, Christ is a Priest after the order of Melchisedeck. Now Melchisedeck did offer up a sacrifice of bread and wine to God, *Gen. 14.* and therefore Christ was bound in agreement with this type, to offer up such a sacrifice, even his body and blood, under the species of bread and wine.

Prot. You tell me, Melchisedeck offered up bread and wine to God; I find no such matter; it is only a dream of your own. The History is, *Gen. 14.* where indeed I read of his offering bread and



wine to Abraham and his souldiers, to refresh them (according to the custom of those times and places) Deut. 23. 3. 4. and Judges 8. 6. but not a word of any offering to God. It is the strangest relation of a sacrifice that ever was : here is not one word of the *altar*, or *offering*, or *consecration*, or the *destruction* of the sacrifice. You grant the thing sacrificed must be destroyed when it is sacrificed : I pray you, how is this bread destroyed (save only by the souldiers mouthes) which you say came after the sacrifice ?

Pop. The bread possibly was destroyed by putting it in the furnace, and the wine sprinkled upon the furnace, as Vasquez answers in part. 3. Thomæ tom. 3. qu. 83. disp. 220. art. 1. c. 3.

Prot. I see it was otherwise in those dayes then now it is. If I thought my bread would be destroyed by putting it into the oven, I assure you, I would never put it in.

Pop. It must be a sacrifice that is therê related, for it follows, And he was the Priest of the most high God.

Prot. Not at all ; for his being Priest evidently relates to that which follows, and he blessed him, and received tythes of all. Besides, if Melchisedeck did here offer a sacrifice, was Jesus Christ obliged to offer the same kind of sacrifice that he did ? For Christ was to offer up himself, Heb. 9. 10. (which none of his types did.) Tell me first, Was Melchisedeck a type of Christ in that action of eating bread and wine ?

Pop. Yes doubtless, and this was the principal thing in respect of which Christ is called a Priest after  
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*the order of Melchisedeck, or else I say nothing.*

**Prot.** Then tell me, how can any man in his wits believe that *S. Paul*, who spends so much of his Epistle to the *Hebrews*, in comparing Christ and Melchisedeck, and their Priesthood together, and who picks up the very smallest circumstances, as that he was *without father, &c.* should not speak one word of this, which (if you say true) was the principal thing? Besides all this, if Melchisedeck was a type of Christ in that action, did Christ offer bread and wine, as Melchisedeck did?

**Pop.** No, but he offered his own body and blood under the appearance of bread and wine.

**Prot.** Nay, now I see there is no possibility of pleasing you; for I expected this all along, that Christ must needs have offered the same kind of sacrifice that Melchisedeck did here. But now you forsake your own argument; and because Melchisedeck did offer bread and wine, Christ must not offer bread and wine, but something else under those appearances. Now I have heard your two principal arguments, I hope you will hear mine also.

**Pop.** Good reason I should do so.

**Prot.** Then first, I argue thus. The sacrifice of Christ was perfect, and did perfect all believers, *Heb. 10. 14.* and therefore it needs not, and ought not to be repeated; for the Apostle proves the imperfection of Levitical sacrifices, because they were repeated, *Heb. 10. 1. 2. Where remission of sin is, there is no more offering for sin, Heb. 10. 18.* Either then remission was not obtained by his once offering, or there must be no more offering; either Christ's offering upon the cross was insufficient,



or yours in the Mass is unnecessary.

**Pop.** *It is not properly repeated, for it is the same sacrifice for substance, which was offered upon the cross, and is offered in the Mass, Cornelius à Lapide in Heb. 7. 28.*

**Prot.** How is it of the same kind, when you say, the one is bloody, the other unbloody; the one offered by Christ, the other by a Priest? but if it were of the same kind, so were the Levitical sacrifices, and all had relation to Christ (as you pretend all Masses have) and yet the Apostle makes their repetition an evidence of their imperfection, Heb. 9. 10. And moreover, the Apostle denies not only the repetition of other sacrifices, but also of the same sacrifice, and tells us as plainly (as man can speak) that Christ was to offer up himself but once, Heb. 9. 25. &c. whereas you will needs over-rule the Apostle, and force Christ to offer up himself thousands of times.

**Pop.** *It is true, there is but one sacrifice of redemption, and expiation for sin, and that was the sacrifice of the cross; but there are other sacrifices of application to apply that to us.*

**Prot.** I hope the Word, and Sacraments, and Spirit of Christ, are sufficient to apply Christ's sacrifice: must we have one sacrifice to apply another? Whoever heard of one plaister made to apply another? Or a ransom payd the second time, to apply the former payment? And you seem to me quite to forget your selves, to destroy the nature of your sacrifice: for the business of a sacrifice is oblation to God, not application to men. Besides,  
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I have one argument more which fully satisfies me; If the Mass be a real and proper sacrifice, then the thing sacrificed must be really and properly destroyed.

Pop. *That I readily grant, as Bellarmin also doth, and indeed so it was in all the sacrifices that ever were offered to God. Sacrificium verum & reale veram & realem occisionem exigit, Bell. de Missa, l. 2. c. 27. denique vel in Missa.*

Prot. But surely Jesus Christ is not destroyed in the Mass: Is he? And are your Priests the murderers of Christ?

Pop. *He is not so destroyed; for we tell you, it is an unbloody sacrifice; yet he is in a manner destroyed by the Priests eating of him: for thereby Christ ceaseth to be where he was before; that is, in the species of bread and wine, and the bread and wine are destroyed,*

Prot. Call you this a destruction, for one to remove from one place to another, or to cease to be where he was before? This is ridiculous; and yet this fantastical and mock-destruction is all which you can bring, in stead of that real destruction, which you confess necessary to the very essence of a sacrifice. And as for the bread and wine, they were destroyed by Transubstantiation, not by the oblation or sacrifice which comes after it.

And now having mentioned that, let us discourse concerning your doctrine of Transubstantiation. And first, tell me what is the doctrine of your Church?

Pop. *That the Council of Trent will inform you,*



*which declareth*, That by consecration the whole substance of the bread and wine, is converted into the substance of the body and Blood of Christ. *sess. 13. de Euchar. cap. 4.*

*Prot.* How is it possible for the bread to be converted into Christs body, which was made already before the bread? That Christ could turn water into wine was possible, but that he should turn that water into such wine as was in being before that change, this is impossible: but let that go. My next question is, if a Christian did actually receive Christs body and blood; tell me, what profit hath he by it? I cannot believe that God would work so many miracles (as you affirm he doth in this Sacrament) to no purpose. Scripture and reason tells me, and your Council of *Trent*, *sess. 13. cap. 2.* confesseth, that the Sacrament is a feast for my soul, and not for my body. Is it not so? Now, what is my soul the better for eating the very body of Christ? When the woman cryed out to our Savior, *Luke 11. 27. 28. Blessed is the womb that bare thee.* Christ replies, *Yea, rather blessed are they that hear Gods word, and do it.* Nevertheless, if you can solidly prove it, I will receive it; therefore bring forth your principal arguments for it.

*Pop.* I will do so, and our Church proves this point, especially from two places of Scripture, *John 6.* and the words of institution. I begin with the sixth Chapter of *John*, where our Savior oft tells us, that the bread which he gives, is his flesh, &c.

*Prot.* I have heard that divers of your learned Doctors confess this Chapter speaks not of the Sacrament. Is it so?

*Pop.*

Pop. I will not dissemble with you, that was the opinion of Biel in canone Missæ: Cardinal Cusanus Epist. ad Bohemos: Cajetan in Aquin. part. 3. qu. 80. art. 8. and Tapperus artic. Lovan. 15. and divers others.

Prot. Certainly this argument is not likely to convince a Protestant, which could not satisfy your own ablest Schollars. But I will not press that farther. Tell me then, do you judge that Christ speaks here of a bodily eating and drinking of his very flesh and blood?

Pop. We do so.

Prot. I confess, some of the Ancients were of your mind, I mean the Jews. But with submission, I am rather of Christs opinion, who plainly destroys that gross and carnal sense, telling them, *It is the spirit that quickneth, the flesh profits nothing, vers. 63.* Again, doth not Christ press this as a necessary and present duty, upon all the Jews that then heard him?

Pop. That must be granted.

Prot. Then certainly Christ speaks not of the Sacrament which was not then instituted, and therefore they could not partake of it. I demand further, is this Sacrament of such efficacy, that all that receive it are saved; and of such necessity, that all that do not take it are damned?

Pop. No, our Church utterly condemns both those opinions.

Prot. But this eating of Christs flesh is such, that Christ saith, all that eat it are saved, v. 24. and all that do not eat it are damned, v. 53. therefore surely he speaks not of a sacramental eating: besides, the



the whole Laity are utterly undone, if your sense of this Chapter be true; for I find that drinking of Christs blood is no less necessary to life eternal, then eating of his flesh; and therefore wo to them to whom you do not allow to drink of the cup in the Sacrament. I am told this objection is so considerable, that it forced divers of your Doctors (some against their will) to forsake this argument; and therefore this will not do your work: but I presume you have better arguments.

Pop. *We have so. I shall urge but one, which is of its self sufficient, from the plain words of institution, This is my body. Me thinks the very hearing of them read, should convince you, if you would take the words in their plain and proper sense, and not devise, I know not what, figures and tropes.*

Prot. If it were true that Christ did turn the bread into his body by saying these words, *This is my body*; yet how doth it follow that the Priest by reciting these words, worketh the same effect, any more then a Priest, every time he reads these words, *Let there be light*, doth make light, because God did make it by these words; or then he raiseth a dead man, every time he reads these words of Christ, *Lazarus, come forth*? Moreover, I have heard that divers of your most learned Doctors confess, that this place doth not, nor indeed any other place of Scripture, prove Transubstantiation. I have heard three Cardinals named, to wit, *Cajetan in 3. Thomæ, qu. 75. art. 1.* and our Bishop of Rochester *contra captiv. Babyl. cap. 10.* and *Cameracensis*

in 4. sentent. qu. 6. lit. f. and divers famous schoolmen, as Scotus and Biel, of whom this is known, and Durandus in 4. distinct. 11. qu. 4. art. 14. and Ocham in 4. qu. 6. and Melchior Canus loc. com. l. 3. c. 3. and Vasquez tom 3. in 3. dist. 180. c. 5. and the great Cardinal Perron professeth, Tract. p. 793. That he believes Transubstantiation, not by vertue of any necessary consequence, or reason alledged by their Doctors; but by the words of Christ, as they are expounded by tradition. And Bellarmin de Euchar. l. 3. c. 23. himself confesseth, This opinion is not improbable. Me thinks so many learned mens forsaking this argument (who doubtless would have been right glad if it had been solid, and imployed all their wits to search out the strength of it) is to me a convincing evidence of its weakness and vanity, as also of the badness of your cause, that can find no better argument; yet I am willing to hear what you can say.

Pop. This then I say, that these words, This is my body, are to be taken in their proper, and not in a figurative sense: for surely Christ would speak plainly to the understanding of his Disciples, especially when he was so near his death, and making his last Will and Testament, and instituting the Sacrament; in such cases men use to speak plainly.

Prot. I readily grant that Christ did speak plainly and intelligibly. But tell me, is not that plain enough, when we take the words as they are commonly used in Scripture?

Pop. I must needs grant that; but this is not the present case.

Prot. But it is; for we can give you scores of instan-



instances, as you very well know, where the word *is*, is so taken: nor is any thing more frequent in Scripture, the seven kine, and so the seven ears of corn, are seven years, Gen. 4. 12. 18. the stars are the Angels of the Churches, Rev. 1. 20. the seven heads are seven mountains, Rev. 17. 9. So Christ saith, *I am the way, the door, &c.* So Zach. 5. 7. 8. *This woman is wickedness*; and a thousand such expressions. How do you understand these places?

Pop. *The sense is plain, they signifie these things; the stars signifie the Angels, and so for the rest.*

Prot. Then certainly we have the advantage of you in this point, for we take *is*, for *signifies* (as you confess it is commonly taken) nor have the  
 \* *Jews*, as I have been assured by learned men, any proper word for *signifie*, as the *Greeks* and *Latins* have, but generally express it in this manner: But you must take it (if the particle *this*, denote the bread, as I shal plainly prove it doth) for *is converted into*; a sense which you cannot give one example of in all the Scripture. I see it was not without reason that you took the interpretation of Scripture into the Churches hands; for if you had left it in Gods hands, and left one Scripture to do that friendly office to expound another, you had certainly lost an article of your faith. And whereas  
 \* you say that Christ would speak so as the Disciples might understand him, that sufficiently shows, that yours is not the true sense; for they could never have understood it, and would doubtless have been as much puzzled then, as all the world now is, to apprehend that the body of Christ was contained under the species of bread and wine, invisible and  
 undil-

undiscoverably, after the manner of a spirit, to conceive of a body without bigness, long without length, broad without breadth, broken whilst it remains whole, all which you profess to believe. This is to turn Christs plain speech into a bundle of riddles: and to call this the plain sense of the words, which is (as you see) a heap of figures, is a greater figure then all the rest; but they did well enough understand the words in our sense, because they were well read in Scripture, wherein, as you grant, that sense of the words is usual.

Pop. *If we grant it is used so in other cases, yet not in sacramental texts, for there Christ would speak properly.*

Prot. Yes, it is usual even in the Sacrament. Is not Circumcision called the Covenant? *This is my Covenant*, Gen. 17. 10. though properly it was not the Covenant, but the seal of it, Rom. 4. 11. Is not the Lamb called the Lords Passover? *Exod. 12.* though all men knew it was not the Lamb, nor the ceremony of eating it, which was or could be properly the Lords passing over the houses of the Israelits: thus 1. Cor. 10. *The rock that followed the Israelits, is Christ*, though it was so only figuratively and sacramentally. Moreover, I am told, that divers of your own brethren acknowledge figures here. *Tapperus artic. Lovan. 13. saith, It is not inconvenient to admit of tropes here, provided they be such as do not exclude the true presence of Christs body. And that the Bishop of Eureux repet. 3. c. 3. owns three figures in the words of this Sacrament; and that suarez in tom. 3. dif. 60. sect. 2. Bellarmin de Euchar. l. 1. c. 11. and divers others, confess as much.*

Pop.



Pop. *It is true, they do say so.*

Prot. Besides, you cannot think strange if there be figures in the first part, *This is my body*, since it is most apparent there are figures in the last part, *This is the New Testament in my blood*. Here are not one, but divers figures in it. The cup you grant is taken for the liquor in it, there is one figure: the wine in the cup is taken for the blood, which was not in the cup; that is a strange figure indeed. Logicians call it *non-sense*. This cup, or wine, or blood (if you please) is the New Testament or covenant, whereas it was only the seal of the New Testament, as is most manifest, because it is called, *The blood of the New Testament, and the New Testament is my blood*. Besides other strange figures, which I shall have occasion to speak to by and by. Here is figure upon figure, and yet you have the impudence to reproach us for putting in but one figure, which you confess to be very frequent. Wonder, O heavens, and judge, O earth, whether these men do not strain at gnats, and swallow camels! And nothing doth more confirm the truth in this point, then to consider into what absurdities this doctrine hath forced you, even to say, that *the blood of Christ is properly the Covenant or Testament*, Bell. de Euch. lib. 1. cap. 11. And that there are two sorts of Christs blood, the one in the cup, the other shed on the cross: Ibid. And that the blood of Christ is shed in the Sacrament, and yet never stirreth out of the veins. Did ever God or man speak of such blood-shed? Therefore for shame never charge us with understanding this text figuratively. But again, let me ask you, Will you affirm that these words, *This*

*is my body*, are to be taken properly? Doth your Church understand them so?

Pop. Yes surely, or else we do ill to reproach you for taking them improperly.

Prot. The words are not true in a proper sense, nor indeed do you understand them so.

Pop. Make that good, and I must give up this cause for ever.

Prnt. First, for the word *this*, it is most evident that it is meant of bread. It is impossible for words to express any thing more plainly, then that by *this*, is meant the bread. It is said expressly, that Christ took bread and brake it, and gave it, and said, Take, eat, **THIS** is my body. Where *this* necessarily relates to that which Christ took, and brake, and gave. After Christ came the Apostles, and particularly S. Paul, and he expounds the mind of Christ (and I hope you do not think he was so bad an Expositor, that his Comment was harder then the text) and he tells us thrice in a breath, that it is bread, 1. Cor. 11. 26. *As oft as you eat this bread*: and *whosoever shal eat this bread*: and *so let him eat of that bread*. And again, 1. Cor. 10. 16. *The bread which we break, is it not the communion of the body of Christ?* And the participation of the Sacrament is called, *breaking of bread*, Acts 2. 46. and 20. 7. which your Authors understand of the Sacrament: and besides *this*, whatever it is, is broken, as it follows; but you dare not say, Christs body is broken. Now then, since it is most evident that *this* is meant of the bread, I hope you will not say, *this* is properly Christs body.

Pop. No: we are not so absurd to say, *this bread*  
is



is Christs body, for that is false and against common sense, as Bellarmin well saith, de Euch. lib. 3. c. 19.

Prot. What then do you mean by the word *this*?

Pop. By this, I understand neither the bread nor Christs body, but in general this substance which is contained under the species. Bell. *ibid.*

Prot. What do you mean by that? I pray you, tell me, Do you believe that there are any more substances under those species, besides the bread first, and afterward the body of Christ? Do not you profess, that as soon as ever it ceaseth to be bread, it becomes the body of Christ?

Pop. *We do so.*

Prot. Then surely if it be a substance, according to you, it must be either bread, or the body of Christ; but you allow it to be neither, and therefore it is no substance at all. In the next place, for the word *is*, I have shewed, you do not understand that properly neither: but for the word *body* also, do you understand that properly?

Pop. Yes, *without doubt.*

Prot. I am told that your Church professeth to believe that Christs body is there after the manner of a spirit, taking up no room; that head, hands, feet, are altogether in the least crumb of the host. Is this true?

Pop. Yes, *we all agree in that.*

Prot. Then sure I am, the word *body*, is most improperly taken. A learned man I. Place de la Messe, well observes, that you plead for the propriety of words, and destroy the propriety of things. How can you say that it is properly a body, which wanteth the essential property of a body? which is, to have  
quan-

quantity, and take up room : Take away this , and the body may be properly a spirit; for it is *that* only which differenceth it from a spirit. So now I see you neither do, nor can understand these words properly; and upon the whole matter that this doctrine is false , and your proofs most weak and frivolous, you shal see that I have better arguments against your doctrine then you have for it.

*Pop. I pray you let me hear them, but be brief in them.*

*Prot. I have only three arguments, your doctrine is against sense, against reason, & against Scripture.*

*Pop. Let me see how you will make these things good.*

*Prot. For the first, I ask you, If I am as sure that your doctrine of Transubstantiation is false, as you are sure that the Christian Religion is true , will you desire more evidence ?*

*Pop. If I should, I were an unreasonable person.*

*Prot. And have you any greater assurance now of the truth of the Christian Religion , then you could have had, if you had lived in Christs days ?*

*Pop. That were impudence to affirm : but what do you mean ?*

*Prot. If you had lived then , what greater evidence could you have had of it, then what your senses afforded ; for since the great argument for Christianity ( as all agree ) was the words that Christ spake, and the works that Christ did, how could you be sure that he did so speak, or so work , if you may not credit the reports of your eyes and ears ? This was S. Lukes great evidence of the truth of what he writes, that it was delivered to him by eye-witnesses, S. Luke 1.1.2. & S. Johns, what we have seen with our eyes, and our hands have handled of the word of life :*

*1. John*



1. John 1. And S. Paul for Christs Resurrection, that he *was* seen of Cephas, then of the twelve, then of the 500. 1 Cor. 15. 5. 6. Even Thomas his infidelity yeelded to this argument, that if he did thrust his hand into Christs side he would believe, John 20. 25. Christ judged this a convincing argument, when the Apostles thought he had been a Spirit, *handle me, and see, for a spirit hath not flesh and bones, as you see me have,* Luke 24. 39. Are these things true?

Pop. I cannot deny it, they are not yours, but Scripture assertions.

Prot. And do not all my senses tell me that this is bread?

Pop. I must grant that but your sense is deceived.

Prot. Then your senses also might have been deceived about the words and works of Christ, and so the greatest evidence of Christian Religion is lost; but for my part, it makes me abhor your Religion; that so you may but seem to defend your own opinions, you care not if you shake the pillar of Christianitie: My second argument is, that your doctrine of Transubstantiation is against reason. Tell me. I pray you, do you think any of the articles of Christian Religion are contrarie to reason?

Pop. No, they may be above reason, but God forbid I should be so injurious to Christianitie, to say of them are against reason.

Prot. But your doctrine is as much against reason as sense, for it makes you believe things absolutely impossible, and grols contradictions.

Pop. You may imagine manie things impossible that reallie are not so: but if you can prove any

impossibilities which this doctrine forceth us to believe, I must yeeld, for we joyn with you in condemning the Lutheran opinion that Christs bodie is everie where, because it is an impossibilitie, and we therefore expound those words, I am the Vine, I am a Door, &c. figurativelie, because it is impossible for him who is a man, to be a vine or a door. A Popish book called, Scripture mistaken, p 279.

**Prot.** And it is no less impossible for the bread to be Christs body: Why might not the vine, (as well as the wine) be by Transubstantiation, converted into Christs substance? I think the Mother is as good as the daughter, and especially since Christ saith, *I am the true vine*, you might as well have devised another Transubstantiation to make Christs words good: I know what work you would have made of it, if he had said, *This is my true body, or my true blood.*

But to give that over; I will show you, that there is such an heap of contradictions, as never met together, in the most absurd opinion that ever was in the world: I profess (when I set my wit at work) I cannot devise greater absurdities then you believe. Tell me, do you hold that the whole bodie of Christ is present in everie crumb of the bread, and in everie drop of the wine?

**Pop.** Yes doubtless, Christ is there entire, and undivided.

**Prot.** I suppose you believe that Christs body is in Heaven, in such a proportion, or bigness, as he had upon earth.

**Pop.** No doubt of that.

**Prot.** Then the same body of Christ is bigger  
then



then it self, and longer then it self, and which is yet worse, Christ is divided from himself. I know not what can be more impossible, then to say, that all Christ is at Rome, and all at London, and all in heaven, and yet not in the places between.

Pop. *All this is by Gods almightie power.*

Prot. Then I suppose, by the same Almighty Power, it is possible for any other man to be in so many places; for it matters not that Christ be invisibly in so many places, and another should be there visibly, or that Christ is there in so little a bulk, and another must be in a greater.

Pop. *I must needs grant that, and I affirm it is not absolutely impossible for any other man to be at several places at once by Gods power.*

Prot. Then mark what monsters follow from this: suppose now John to be by divine power at the same time at Rome, at Paris, and at London; wherever John is alive, I suppose, he hath a power to move himself.

Pop. *That must needs be, else he were not a living creature.*

X Prot. Then John at Rome may walk towards London, and John at London may walk towards Rome, and so they may meet (shal I say, one the other?) and you may be sure it will be a merry meeting: It were worth enquiry, how long they will be ere they come together? Then again, at Rome all the parts of John may be excessively hot, and at London excessively cold, and at Paris neither hot nor cold: This is beyond all the Romances that ever were devised. Besides, John may be sorely wounded at Rome, and yet at London he may sleep in

in a whole skin; *John* may be feasting at *Rome*, and fasting at *London* in the same moment. I might be infinit in reckoning the horrid absurdities of this doctrine: he that can believe these things, will stick at nothing.

*Pop.* You talk at this rate, because you measure God by your selves, whereas he can do more then you or I can do.

*Prot.* There are some things which it is no dishonor to God, to say he cannot do them, because they are either sinful (so God cannot lie) or absolutely impossible; God himself cannot make a man to be alive and dead at the same time: God cannot make the whole to be less then a part of it: he cannot make three to be more then threescore: he cannot make a son to beget his Father: he cannot make the same man to be born at two several times (as your Authors confess;) and therefore in like manner he cannot make the same body to be in two several places; for this is not one jot less impossible then the other.

*Pop.* These indeed are great difficulties to humane reason, but reason is not to be believed against Scripture.

*Prot.* True, but this is your hard hap; this doctrine of yours is against Scripture as well as reason, and indeed against many articles of Religion.

And first, it is against the Scripture, in as much as it is highly dishonorable to Christ, whose honor is the great design of the Scripture. What a foul dishonor is it to him to subject him to the will of every Mass Priest, who, when he pleaseth, can

com-



command him down into the bread ? What a dishonor is it, that the very body of Christ may be eaten by rats or worms, and may be cast up by vomit, and the like; as your *Aquinas* affirms, *Sum. qu. 80. art. 3.* And that your Church in her *Missals* hath put this among other directions, that if worms or rats have eaten Christs body, they must be burned; and if any man vomit it up, it must be eaten again, or burned, or made a Relick; *Can. 39. Glossa in Can. c. 2. de consecratione.* and yet this is no more then your doctrine will force you to own: for if you will believe Christs words, in one place as well as in another, he assureth us, that whatsoever (without exception) entreth into the mouth, goeth into the belly, and is cast forth into the draught, *Mat. 15. 17.*

*Pop.* This is no more dishonorable to Christ then that the fleas might suck his blood when he was upon earth.

*Prot.* You mistake wofully; for though in the dayes of his flesh, it was no dishonor to him (and it was necessary for us) that he suffered so many indignities, and died, and was crucified, yet now that he is risen from the dead, He dies no more. *Rom. 6.* and it is a dishonor to him to be crucified again, and to be brought back to those reproaches which he long since left; and all this to no purpose, and without any profit to us, (as I shewed.

- ✕ Again, the Scripture approveth and useth this argument, that a body cannot be in two places once: it is the Angels argument, *He is not here for he is risen, Mat. 28. 6.* sufficiently implying that he could not be here and there too: or more

we say, that the Angels argument is weak or deceitful, that yours may be strong and true?

Pop. *He meant he was not there visibly.*

Prot. It seems, if a man being sought after, should hide himself with you in some corner or hole in your room, and the pursuers should ask for him, you could answer with good conscience, *He is not here*, because he is invisible. Our blessed Savior every where makes these two opposit, his being in the world, and going to heaven, John 13. 1. *The hour was come that he should depart out of this world unto the Father.* It seems you could have taught him the art of going thither, and keeping here too. I promise you, I durst not venture to buy an estate of any of you; for it seems you could tell how to sell it to me, and keep it to your selves. You may remember, once you and I made our selves merry with a passage that one used in a speech, that since he could not give content, neither by *going* nor *staying*, hereafter he would neither *go* nor *stay*. It seems you have as good a faculty as he had; for you know how a man may both *go from a place*, and *stay in it*, at the same time. I know not what can be more plain if you did not shut your eyes: Christ saith expressly, *Me you have not always*, that is, *here*, Mat. 26. 11. Besides, your doctrine destroys + the truth of Christs humane nature. I read of Christ that he *was in all points like unto us, sin only excepted*: his body was like ours, and therefore it is impossible it should be in a thousand several places at once, as you pretend it is; this turns Christs body into a Spirit: nay, indeed you make his body more spiritual then a spirit; for a spirit cannot be in  
F several



several places divided from its self. The soul of man if it be entire both in the whole and in every part of the body, yet it is not divided from its self, nor from its body, nor can it be in two several bodies at the same time, as all confesse; and much less can it be in ten thousand bodies at once (as by your argument undoubtedly it may.) When ever an Angel comes to earth, he leaves heaven: and so this every way destroys the truth of Christs humane body.

*Pop. Much of what you say was true of Christs body in the days of his infirmity; but when he was risen from the dead, then he received a spiritual body, as it is said ours shal be at the resurrection, 1. Cor. 15.*

*Prot. To this I answer, first, that you ascribe these monstrous properties to Christs body before its resurrection; for you say, the flesh and blood of Christ were really in the Sacrament, which the Disciples received while Christ lived. Secondly, Christs resurrection, though it heightened the perfections, yet it did not alter the nature and properties of his body, nor give it the being of a spirit; for after he was risen, he proves that he was no spirit by this argument, Handle me and see, for a spirit hath not flesh and bones, as you see me have, Luke 24. 39. By this it appears that your doctrine destroys the truth of Christs humanity, at least it destroys the main evidence of it (against those who affirmed that Christ had only a phantastical body, namely, that he was seen, and felt, and heard; as you say, sense it is not to be believed. Again, it destroys the truth of Christs ascension into heaven. For Christ is not ascended if he hath not left*

*would*

world; for these two are joyned together, *John* 16. 28. *I leave the world, and go to the Father.* But if you say true, he hath not left the world, but is here in every Sacrament; nothing can be more plain, then that Christ did visibly and locally leave this world when he went up into heaven, *Acts* 1. 9. 10. that being once there, the heavens must receive (or contain) him, until the time of the restitution of all things, *Acts* 3. 21. and that at the last day he shal come visibly and locally from heaven, *2. Thess.* 1. 7. but that he should come down a thousand times in a day, at the command of every Mass-Priest, is such a dream, as the Scripture speaks not one syllable of, nor can any rational man believe it. Moreover, your doctrine destroys the very essence of a Sacrament, which consists of two parts, an outward element or sign, and the inward grace signified by it; and this I am told your Doctors acknowledge, *Bell. de Sacram. in genere, lib. 1. c. 9. & c. 11.* I shal forbear mentioning further particulars: these are more then enough to show the falseness of this doctrine of Transubstantiation.

In the next place, pray let me hear what you have to say for your great article of praying to Saints.

But, first, I am told divers of your own Authors confess, it is not necessary to pray to Saints, but only convenient. Is it so?

Pop. *It is true, and I must confess, the Council of Trent do only say, It is good and profitable; de invocat.*

Prot. Then sure I will never run the hazard of committing idolatry for an unnecessary work. But I am further told, that your great Scholar and Wit



*Perron Sanct. lib. 1. c. 18.* confesseth, That he found no footsteps of this praying to Saints, either in Scripture, or in the Fathers, before the four first Councils, (which was some hundreds of years after Christ. He confessed likewise to *Isaac Casaubone*, (as he told our Bishop *Andrews*) that he himself never prayed to Saints, but only as he went in procession, *that is* for form sake. *Andr. in Opusc. Posthuma*, and that *Salmeron*, and *Cotton*, *Institut. 1. Book.* and *Eccius* say as much in effect, *viz.* That there is no command for this in either Testament. Is it so?

**Pop.** It is true; and *Bellarmino* confesseth, That the Saints began to be worshipt, not so much by any Law, as by custom, *Bell. beat. sanctorum. lib. 1. c. 8. sect. ult.*

**Prot.** Me thinks these two considerations should startle you, that it is both unnecessary and uncommanded. I perceive I am not like to hear Scripture-arguments in this point.

**Pop.** Some of our Authors do urge some Scriptures, but you ty me up to use but few, and those the best arguments; and therefore I will rather urge other considerations.

1. Humility and discretion adviseth us to this duty, for I suppose, if you have any request to the King, you do not lawcily rush into his presence, but make use of some of his Courtiers.

**Prot.** But tell me, I pray you, If a King not only allows, but commands all his subjects to call upon him in the day of trouble, to come to him freely, and upon all occasions, to pour out their complaints in him, not doubting but he will receive and answer them

them, and this King were alwayes at perfect leisure to hear their requests, and the oftner they come to him, the welcomer they are; and he appoints his own Son the Master of the Requests, from time to time, to receive all the petitions of his subjects; and both the King and the Prince are ten thousand times more compassionat then the Courtiers; would you not in this case account him a fool (and somewhat else too) that should spend his time in petitioning this and the other inferior Courtier to gain access to the King?

Pop. *I cannot deny that.*

Prot. Then your Church hath need to make use of that counsel, James 1. 5. *If any man want wisdom, let him ask it of God*; they rather choose to ask it of Saints, and that is the reason they go without it. Most plain it is, this is the very case, and such a King God in all points is, and infinitely better then all this, and such a Master of requests Christ is: but for the humility you talk of, I think therein you do prudently; for I remember the worship of Angels came in under a show of humility, Col. 2. 18. and the door being once opened, it was discreetly done to bring in the worship of Saints there too: let me hear what else you can say?

Pop. *We use to pray to living Saints, why not as well to departed and glorified Saints*; S. Paul writes to the Thessalonians, *Pray for us*, Col. 4. 3.

Prot. Surely Scripture makes a sufficient difference: You meet with very many commands and examples of prayers or addreses to the living, not one to the dead. Besides, you know the living hear your prayers, you know nothing that the dead do



to: Besides, I trow, you do not pray to the living in such manner as you do to the dead; you do not religiously worship the living (and about that all our question is,) Did *S. Paul* invoke the *Colossians*, because he desired their prayers? Can you say any thing more?

Pop. *The Saints in glory pray for us, and therefore we may pray unto them.*

Prot. Will you affirm, that I may and ought to worship, and pray unto all those that pray for me?

Pop. No: Then our Churches practice would condemn me; for we grant, that the *Fathers in their Limbus* did, and so those in *Purgatory* do, pray for us, and so do all the living *Saints upon earth*, yet we do not allow prayers unto them.

Prot. Then your argument is lost, from their intercession to your invocation.

Pop. Let me hear, if you have any better arguments against this practice.

Prot. You shal. 1. Since all grant that prayer is a part of Gods worship, then your praying to Saints is directly contrary to Gods command, *Deut. 6. 13. Mar. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Pop. We do not worship the Saints, as God, with the highest kind of worship, which is proper to God, but only with an inferior kind of religious worship, and therefore do not transgress this command.

Prot. The Devil himself did not require the highest worship, as I shewed before; yet Christ thought that inferior worship a breach of that law.

Not

Nor did those Angel-worshippers, mentioned, Col. 2. worship the Angels as God with the highest worship, for they were either Jews, or Judaizing Christians, (both of which never pretend to equalize the Angels with God, but judged them far inferior to God, and worshipped them accordingly) yet nevertheless are they condemned by S. Paul for giving divine honor to the creature. Next, this praying to Saints is an high dishonor to Jesus Christ. God hath made him the holy Mediator, 1 Tim. 2. 5. he hath invited all persons to come freely and boldly to him, hath promised those that come to him, *he will in no wise cast out*, Joh. 6. 37. why do not you then go immediately to Christ? This is a manifest questioning either of his power, or faithfulness, or goodness.

Pop. *It is one of the slanders of your Ministers, that we dishonor Christ; we only pray to Saints to pray to Christ.*

Prot. All your books of devotion confute that pretence; for you profess in your Mass-book, *quorum meritis precibus rogamus*, they help you by their merits, as well as by their prayers. Bellarmine affirmeth that the Saints in some sort are our Redeemers, *de indulgentijs*, l. 1. c. 4. Is this no more then only to pray for you? Is it no more then this, when you pray thus to the Virgin Mary; *Do thou protect us, drive away evil from us, and require good things for us: and in right of a Mother, command thy Son?* Is it no more then this, when you say the Lord was with her, (i. e. the Virgin Mary) and she with the Lord in the same work of redemption? and when Esa. 63. is objected, *I trod the wine-*



press alone, and there was no man with me; they answer cunningly, true Lord, there was no Man with thee, but there was a Woman with thee; in *Martiali*, Anno 1493. Is it no dishonor to Christ that your famous Biel saith, that God hath given the Virgin Mary half of his Kingdom; and that whereas he hath justice and mercy, he kept justice to himself, and granted mercy to the Virgin? in *Canone Missæ* sect. 80. In my opinion they shal do well to take in Christ for a share in the mercy. Is it no dishonor to Christ to say, that prayers which are made to, and delivered by the Saints, are better then those by Christ, as *Salmeron* saith? in *1 Tim. 2. dis. 8. p. 467*. Is it no dishonor to Christ, that *Barradius* the Jesuit asketh of Christ, why he took not his Mother up with him when he ascended up to Heaven? and frames this answer, *Concord. Evang. Tom. 1. l. 6. c. 11*. Peradventure, Lord, it was lest thy heavenly Courtiers should be in doubt, whether to go out to meet thee, their Lord, or her, their Lady. Is it no dishonor to Christ, that *Carolus Scribanus* (otherwise *Clarus Bonarscius*) professeth, he cannot tell which to prefer, the Mothers milk, or the Sons blood, in *Amphitheatro honoris*. I believe neither Christ nor his Mother will give these men thanks for this another day; & all these passages are not in obscure Authors, that privily steal abroad into the world; but in eminent persons, and books licensed by the approbation, and according to the orders of your Church: and besides, your Church own them, in that she doth not blot them out, nor put them into her expurgatory Indices. Moreover, I must pray to none, but those in whom I must trust, *Rom. 10.*

13. 14. How shal they call on him, in whom they have not believed? And trust is Gods Prerogative incommunicable to any creature, Jer. 17. 5. *Cursed is he that trusteth in man.* Again, I must pray to none, but to whom I may pray in faith, and without doubting; and (upon good grounds, believing that I shal receive) Mat. 21. 22. James 1. 5. 6. But I am not sure that the Saints do hear my prayers, or can and will grant them.

Pop. *The Saints in glory do know what we pray to them.*

Prot. How doth that appear?

Pop. *There are several ways whereby they know these things, but I adhere to what Bellarmine saith, that they know this by revelation from God.*

Prot. You should not only say this, but prove it. One of your infallible Popes Gregory denyes this, no Scripture informs you thus much; nay, that sufficiently implies, that the Saints do not particularly know, nor mind the concerns of this world. God tells *Josiah*, 2 Chr. 34. 28. *Thou shalt be gathered to thy grave in peace, neither shal thine eyes see the evil I will bring upon this place*, Eccl. 9. 5. *the dead know not any thing of the particular occurrences of this life*, see Job 14. 21. I am sure these are ten times better arguments then what you bring for the contrary. And in a word, it is Gods incommunicable Prerogative to know the heart, and secret prayers, 2 Chron. 6. 30. Mat. 6. 6. So upon the whole matter, I conclude, and now by the vanity of your arguments and answers, do fully discern the falseness of this opinion, and the wickedness of the practice of calling upon Saints: let me hear whether



you have any better evidences for the worship of images; I hope you have: and I am sure you need very clear and strong arguments for that practice, or else you are guilty of that damnable sin of Idolatry.

Pop. *We have very good arguments for that: I will use only two, and those our strongest arguments, as you desire. First, we have the example and command of God for it: he caused the Images of the Cherubims to be made and put upon the Ark which was to be worshipped, Psal. 98. If the Ark was to be worshipped because it represented Gods footstool, much more may an image be worshipped; as our Mr. Bishop rightly argued against Perkins of Images.*

Prot. I suppose if this be a good argument to me now, it was so to the Jews formerly; for length of time doth not turn false arguments into true ones; tell me therefore if you had lived when the Law, Exod. 20. was newly given, and one had perswaded you to worship images by your own argument, what would you have answered?

Pop. *I would have said, it doth not follow that because the Ark was to be worshipped (which God commanded them to worship) therefore Images were to be worshipped (which God forbade them to worship.)*

Prot. Good Sir; bestow this answer (as a token from me) upon any of your brethren that shal argue so absurdly: besides, it seems very unlikely to me, that the Cherubims were ordained to be worshipped by the people, because they were never seen by the people. You put the Images which you worship, in the most visible and conspicuous places.

Pop.

Pop. Yet no man could worship the Ark, but he must worship the Cherubims, for they were over the ark.

Prot. In that case the Cherubims were not at all worshipped, unless you will say, that he that worships one of your wooden images, worships also the spider, (which peradventure is paying its devotion there, and got into the Saints mouth.) Besides, it doth not appear that the Ark it self was worshipped, for that also was not so much as seen by the people, therefore not like to be worshipped. All that we read is, that the Israelites did and ought to worship God toward the Ark: and so they are said to worship God toward the whole Temple, and toward Jerusalem, and towards the Holy Mountain, and towards Heaven. Yet I presume you will not say all these places were to be worshipped, and if God was to be worshipped towards these places; because he tells us expressly, his special presence was there, What is this to images, which God banisheth from his house and presence? and to conclude this, I pray you, tell me, Is it lawful to worship every place where God is in a special manner present?

Pop. I conceive it is.

Prot. Then it is lawful to worship every religious man in the world; It is true, your great Vasquez professeth, that a man may worship a stone, or a straw, or any creature where God is, for God is there according to his essence, *de adoratione* l. 3. *dis. 3. cap. 2. p. 455. & 458.* By which argument it seems Christ might have worshipped the devil; for the essence of God being every-where, must needs be in him. But what, I pray you, is your other argument?

Pop.



Pop. The honor of God requires the worship of his images, for that redounds to God; as if I honor a Prince, I will honor his picture; and we show our reverence to the King in being uncovered in his presence chamber, though the King be not there.

Prot. Tell me, I pray you, If a King forbid any pictures of himself to be made, or set up, if any over-officious subject should, notwithstanding this, set up the Kings picture, pretending to do it in respect to the King, would the King esteem himself honored or dishonored by it?

Pop. In that case certainly the King is dishonored, when his commands are broken, and his authority despised.

Prot. You say right. And so God will give you little thanks for breaking his commands, upon pretence of his service. If a King require such reverence to be given to his Presence-Chamber, it is fit that he should be obeyed (seeing it is only a civil, and not a religious respect:) and if God forbid any such reverence, any religious worship should be given to any graven images, good reason his prohibition too should be obeyed. You talk of honoring God, but for the way or means of honoring God, whether it be most reasonable to take an estimate from the rules and practices of all former idolaters (who have all justified their idolatry from this pretence of honoring God) or from the Commands of Gods Word, and the practices of the godly Jews before Christ, and godly Christians, and Fathers, for some hundreds of years after Christ (who are all known to detest all manner of worship of images). See *Dallaus de Imaginibus*. I  
leave

I leave to any indifferent person to judge : besides, if you will needs testifie your respect to God , by honoring his images, what a madness is it to confine this honor to dead images of wood or stone , and to deny it to his Saints upon earth, who are his living, and far more noble and expresse images ?

Pop. Since you scorn my arguments, for the worship of Images , let me hear your arguments against it ?

Prot. My first argument is this , the holy Scripture condemns it as idolatry. \*

Pop. We have Images in our Churches only as remembrancers (to put us in mind of worthy and excellent persons) but not as objects of worship.

Prot. No friend, it is not that time of day : you cannot now deceive us with such foolish excuses, for your Councils of Nice and Trent, do both command the worshipping of images, and all your Authors plead for this.

Pop. Well , but this I am sure is true, we do not worship the images , but only God by them , and in them ; we worship them only as representations of God or Christ, &c. and the honor passeth from them to God.

Prot. That cannot acquit you , neither before God nor man. Micah and his mother were guilty of idolatry , yet the silver was dedicated to the Lord (Jehovah) to make a graven image, Judge 17. 3. also 18. 5. 6. And the Israelits are charged with idolatry in the worshipping of the golden calf, Acts 7. 41. 1 Cor. 10. 7. And yet they could not be so brutish, as to think that golden calf, which they brought out of Egypt in their ear-rings , was that God which



which brought them out of Egypt with strong hand.

Pop. But they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Prot. You use also to call an image by the name of him whom it represents; you commonly say, this is the blessed Virgin, or S. Matthew, &c. when you mean, 'tis only their image, and so it cannot be strange to you, that they express themselves in the same manner. Besides Aaron himself proclaims the feast of the calf in these words, *To morrow is a feast to Jehovah*: The heathens also excused their idolatry by this very pretence. So *Celsus lib. 7. contra Celsum. Arnobius lib. 6. Lactant. l. 2. c. 2. Eusebius de præparatione Evangelicâ. lib. 3. & lib 4. in præfat.* and others said (as the ancient Fathers tell us) *We do not worship the images of gold or brass, &c. as believing them to be gods, but we worship the gods in them, and by them.*

Pop. They worshipped wicked men, but we worship only holy men, and the friends of God, as such, and because they are such, and their images, and therefore are not guilty of idolatry.

Prot. Then Saint Peter, *Acts 10.* and the Angel, *Rev. 22.* and Saint Paul, *Acts 14.* might have received that adoration (as being the friends of God) which they so utterly rejected. Moses was the friend of God, yet God hid away his body, lest the Israelits should worship him. And I have heard that the Fathers charged the *Collyridians* with idolatry, for worshipping of the Virgin Mary; *Epiphanius hæres. 97. per totum.* and the *Arrians*, for worshipping

shipping Christ, whom they believed to be but a creature (though all agree they were the friends of God.) I suppose if any man should attempt to give the honor, proper to the King, to his brother, or friend, this would not excuse them from treason; nor will it excuse any adulterers that she lay with her husbands dearest friend or relation. Again, it matters not much to this point, for what reason you worship images: the only question is, whether you do worship images? for the very doing of that (whatsoever pretences it may have) is idolatry. Besides, if you worshipped God alone, and not the image, your excuse would have some color; but it is most evident, that you worship not only God, but the image too. I am told that your own *Azorius* affirms, that it is the constant opinion of your *Divines*, that the image is to be honored or worshipped, with the same honor & worship which is given to him whose image it is. lib. 9. instit. mor. c. 6. art. 3. And that *Cajetan* in *Thom.* part. 3. qu. 25. art. 3. and *Gregory de Valentia*, Tom. 3. disp. 6. qu. 11. punct. 6. and *Costerus*, *Enchirid.* p. 438. affirm as much. And that your *Bellarmin* expressly disputes for this, that images are not only to be worshipped as they are exemplars, but also properly and by themselves, so as the worship may be terminated in them, de imag. l. 2. c. 21. prop. 1. Are these things true?

Pop. I cannot deny but they are.

Prot. Then I see the vanity of your pretences, and that you only seek to raise a mist before the eyes of ignorant people; for in truth, you worship the image itself, though happily not for its self: as



if a heathen Emperor commanded his subjects religiously to worship such a Vice-gerent of his; no man, who did worship that Vice-gerent, could deny that he worshipped him, though he did it only for the Emperors sake. Tell me, I pray you, do you not hold, that there are two kinds of religious worship; namely, absolute, (which you give to God or the Saints) and relative, which you give their Images?

*Pop. I must own it.*

*Prot.* Then it is horrible impudence to say, you do not give worship to the images, since you give one of these two kinds unto them, and unto them only: besides, if all you say were true, this would not acquit you from idolatry; for your Church professeth and commandeth the worship of the images of Saints, as well as of God and Christ: and since it is idolatry to give divine honor to any creature (as I before proved) you are no less guilty in giving it to the Saints themselves, then to their images, and so you are double-dy'd idolaters.

My second argument is taken from the second Commandment, *Thou shalt not make any graven image.*

But first, I pray you, tell me true; hath your Church left out this second Commandment in divers of her breviaries and offices of prayer, or do our Ministers slander them? I hear; that in the *Hours of our Lady*, printed at *Paris*, *An. 1611.* the Commandments of the first table are set down in these words, and no other.

1. Commandment.

*I am the Lord thy God, thou shalt not have nor worship any other God but me.*

2. Com-

2. Commandment.

*Thou shalt not take the Name of the Lord thy God in vain.*

3. Commandment.

*Remember to keep holy the Sabbath day and feasts.*

And that the Council of *Ausburg*, Ann. 1548. delivering the cōmandments in *Dutch* for the people, leave out the mention of images; and that their cheat might not be discovered, that the people might have their full number, they make use of the mistake of one of the Fathers, and divide the last Command into two, against sense and reason, and the practice of the whole ancient Church. Are these things so?

Pop. *It is true, it is left out in some of our books, but we leave it in, in all Bibles, and divers of our Catechisms.*

Prot. Very well, I see you had wit in your anger; I commend your discretion, that you did not your work so grossly, that all the world shou'd cry shame of you: But that you blotted it out in any, is an evidence of your guilt. But what say you to this argument?

Pop. *Then my first answer is, That this Command was peculiar to the Jews, who were most prone to idolatry, Vasquez de adoratione.*

Prot. This is not true. It sufficiently appears that the Gentiles were under the obligation of this Law, from those punishments which God inflicted upon them for their transgression or breach of it by idolatry, Rom. 1. But where there is no Law, there is no transgression. Besides, Christ tell us, He  
came



came not to destroy the Law, ( the Moral Law ) but to fulfil it , Mat. 5. 17. Belike , you are not of his mind ; And dare you say the Jews , as soon as they believed in Christ, were discharged from this command , and allowed to worship the images which that command forbade ?

*Pop.* I will not say so ; but I have a second answer , The thing prohibited here is not Images , ( which are representations of real things ) as you falsely render it , but Idols , which are the Images of false gods , which are not , and never were in the world.

*Prot.* The Text itself is full against you ; for the images there prohibited , are not said to be the images of the false gods of the Heathens ( whereof many never had any being ) but the images of anything in heaven and earth , &c. Moreover, divers of the Heathen gods were men whom they deified. I hope their pictures were pictures of real things , yet these are idols.

*Pop.* Though they really were Men , yet their pictures were made to represent them as gods , and such they were not really , and therefore were Idols.

*Prot.* The learned Heathens knew ( as well as you and I do ) that Jupiter , Mars , and Mercury, and the rest , were meer men , ( and they smiled at the ignorance of their vulgar , that thought otherwise ) only they thought of them just as you do of the Saints , that the great God had put some of his honor upon them , and therefore they might worship them , you cannot be so silly to think

think, the learned Heathens thought that *Augustus* was a god really, when he was dead; yet their worship of his image was idolatry. And they that worshipped the image of *Caligula* (while he lived) were not so sottish to take him for a god (whom they knew to be a foolish and wicked man) yet I hope you will not excuse them from idolatry. But further, as the Jews did universally understand this to be a prohibition of all manner of images; so all the Prophets, and Christ, and the Apostles were so far from reproving them (which they would have done, if it had been an error) that they every where strengthen them in this opinion, by declaiming against all worship of images, without any distinction. And tell me, I pray you, if any Jew had at that time made (for instance) an image of the sun not looking on it as God, but as a glorious creature of God, and therefore fit to be religiously worshipped (as you think of the Saints and Angels) and had bowed down to it and worshipped it: Do you think he had not broken this Law?

Pop. *I dare not deny but he had broken it.*

Prot. Yet this had been no *idol*, but an *image*, according to your sense of it. Besides, I find that all manner of images are forbidden, *Lev. 26. 1.* howsoever, to me you seem to venture your salvation upon a nice point, for the *Hebrew* word is neither *image* nor *idol*, but *Pesel*, as a *Divine* told me; and this, I understand is diversly translated; some render it an image, others an idol. Now you venture your soul upon it, that the last is the only true Translation, which is a dreadful hazard, because it is otherwise rendered, not only by Protestants,



testants, but by the most and best ancient Interpreters, *Aquila, Symmachus, Theodotion, Sic Josephus, ἔικον Philo ἀγάλμα*, even those whom your vulgar translation very oft follows in other places. These render it not an *idol*, but a *graven image*; and the seventy Interpreters (I am assured) do promiscuously render the word sometimes an *idol*, sometimes a *graven image*: Nay, more then this, that it may appear how desperat your cause is. I am informed your own vulgar translation (from which you are obliged not to swerve) doth frequently render it not *idol*, but a *graven image* (*Sculptile*) particularly in *Exod. 20. 4. Levit. 26. 1. and Deut. 4. 16. 25. & 5. 8* Are these things so?

*Pop. I cannot deny it, for the Authors themselves would confute me; But one thing I have to say, you must understand one Scripture so as to agree with another: Now I find God himself allows and prescribes some images, as those of the Cherubims; either then he contradicts himself, or he doth not forbid all images, but idols only.*

*Prot. Though I might say, God may make an exception to some of his Laws, when no man can (as in the case of Abrahams offering up Isaac, and the Israelites spoiling the Egyptians of their Jewels) yet I need no other answer but this; I directly deny that here is any contradiction at all: For our question is not about the making of images (whether by Gods order or mans) but about the worshipping of them. And albeit there were such images made, yet they were not made to be wor-*

worshipped, as I before proved; nor was there any danger the people should worship them, because they were not admitted to see them. But I pray you, answer me this one question, I am told that divers of your own Authors confess, that the *Jews* indeed were, though *Christians* are not forbidden the use of images by this command. Is it so?

*Pop.* These indeed are the words of our famous *Vasquez*, after he hath mentioned divers Authors for the contrary opinion. There are (saith he) other Authors, neither fewer, nor inferior to them, who are of the contrary opinion, which to me alwayes seemed most probable, to wit, that all the use of images is here forbidden to the *Jews*, *de Adorat. l. 2. dis. 4. c. 2.* And for this he quotes many of our approved Authors; and *Salmeron* saith no less, in *Rom. dis. 29. sect. prima.*

*Prot.* And you need say no more, for then all these Authors thought your distinction of *Image* and *Idol* frivolous, and that the word *Pesel*, is meant of any *Images*, and not of *Idols* only, as you foolishly distinguish, and so your principal refuge is lost, and you are convicted idolaters, and then, if you repent not, you know where your portion will be. Go now and brag of the safeness of your Religion.

I see how little it is that you can say for your worship of the dead (Saints and their images) let me hear whether you have any better arguments for your prayers for the dead and Purgatory.

*Pop.* I am glad you mention that, since all your Divines do agree that prayer for the dead was the  
pra-



*practice of the ancient Church and Fathers.*

**Prot.** If that be true, it is not sufficient for your purpose, for I am fully satisfied that the Fathers were not infallible, and your own greatest Doctors think so too, *See Nullity, c. 3.* But besides, I am told that their prayers for the dead were quite of another nature than yours, and for other purposes, and they were grounded upon some privat opinions of theirs, which you disown; for they prayed not only for those whom you suppose to be in Purgatory, but for those who (you confess) many of them never did come there: they pray for *all the Saints, from the righteous Abel to this day*; they pray for *all their Ancestors, Patriarchs, Prophets, and Martyrs*, as I have heard it in some of their Liturgies. Is it so?

**Pop.** *It is so.*

**Prot.** I pray you tell me, what do you pray for the dead?

**Pop.** *We pray that God would deliver them from those dreadful pains of Purgatory.*

**Prot.** Then if there be no Purgatory, the foundation of your prayers for the dead is gone.

**Pop.** *I grant it.*

**Prot.** Then let us discourse of the most fundamental point, (as we have hitherto done) the rest will fall of course. Therefore,

First, I pray you, tell me your opinion concerning Purgatory.

**Pop.** *Our Doctrine in brief is this, That though God freely gives to all that are truly penitent, forgiveness of their sins, and freedom from eternal death; yet since they have much venial sin and*

corruption in them, in which oft-times they die : therefore it is necessary that they should, for the expiation of those sins, and for the satisfaction of Gods Justice, either do or suffer, such penances, fastings, prayers, &c. as are enjoyned them here, or (where those are not sufficient) suffer the pains of Purgatory.

*Prot.* I understand your doctrine; now let me hear two of your strongest arguments to prove it: I hear that *Bellarmin* threatens us, that *whosoever doth not believe Purgatory, shal be tormented in hell*, *Bell de Purgat. l. 1. c. ult.* Is it true?

*Pop.* He doth say so, and I am of his mind.

*Prot.* Then I hope you have very clear arguments for it, because you lay so great a stress upon it. But first, I have heard that this doctrine of Purgatory is confessed by divers of your own brethren to be but a new doctrine. Is it so?

*Pop.* I will not dissemble with you, several of our Doctors have unadvisedly blurted out such expressions as these; our famous English Martyr Fisher Bishop of Rochester confesseth, That Purgatory was for a long time unknown, and either never or very seldom mentioned among the ancient Fathers, in *consut. Luther. art. 18.* and *Alphonlus de Castro*, saith, That many things are known to us, of which the ancient writers were altogether ignorant, *adv. heres. l. 12. tit. Purgat. f. 258.* and amongst them he reckons Purgatory, which (saith he) the Greek Writers mentioned not, and even to this day it is not believed by the Greek Church.

*Prot.* I suppose you do not think all these ancient Fathers were damned.

*Pop.*



Pop. No, God forbid, for many of them were glorious Confessors and Martyrs.

Prot. Then I see Bellarmins threats are not very formidable. But to let this pass, How do you prove this doctrine?

Pop. From plain Scripture, 1. From Matth. 12. 32. Whosoever speaketh against the Holy Ghost it shal not be forgiven him, neither in this world neither in the world to come. Which clearly implies, that some sins not forgiven in this world, are forgiven in the next, and that must be in Purgatory.

Prot. I pray you, tell me, what sins are those which are forgiven in Purgatory?

Pop. Not great and mortal, but small and venial sins, as we all agree.

Prot. Is not blasphemy against the Son of Man mortal sin?

Pop. Yes doubtless, But what of that?

Prot. If this Text proves the pardon of any sin it proves the pardon of that sin no less then others because the sin against the Holy Ghost is here spoken of as the only sin which is unpardonable in both worlds: Besides, Christ speaks thus in opposition to a corrupt opinion, which I have heard, now when was rise among the Jews, to wit, that death of their sins were pardoned after this life, and that this was one of their ancient Prayers, *Let my death be the expiation of all my sins*: for they thought their sufferings of this life and death, the last of their punishment did free them from the punishments of the next life: And I have heard that it was one of

sayings, That every Israelite hath a part in the future life: Are these things so?

Pop. To deal freely with you. This is not only true, but it is one of our Arguments for Purgatory, that Jason the Cyrenian (who lived long before Christs time) expressly affirms, that it is profitable to pray for the dead, that their sins may be pardoned, 2 Mac. 12.

prot. I think that this is impertinently alledged for Purgatory; for the sin those men died in, was a mortal sin, (as you confess) and therefore not pardonable in Purgatory. But I thank you for this; for now I am satisfied that it was an ancient opinion among the Jews, and so Christ had just occasion to use this expression, to confute that vain expectation of theirs. But besides, the meaning of this phrase, *Shal not be forgiven*, is, that it *shal be punished in both worlds*: this is a frequent phrase in Scripture. Thus *Exod. 20. 7. God will not hold him guiltless*; that is, he will severely punish: *To accept persons in judgement is not good*; that is, is very bad: *The Father of a fool rejoyceth not*; that is, grieveth much. I hear *S. Chrysostome* expounds it thus, and a greater then he, *S. Mark 3. 29. He hath never forgiveness, but is in danger of eternal damnation.*

Besides all this, we all agree that there is a kind of forgiveness of sin after this life, and at the day of judgement, *Acts 3. 19. Repent that your sins may be blotted out, when the times of refreshing shal come from the presence of the Lord*, for then indeed the pardon of sin is compleated and fully manifested. And it is a common phrase in Scripture to speak of



a thing as done, when it is only declared and manifested, as the Apostle saith, those words, *Psal. 2. This day have I begotten thee*, were fulfilled in Christs resurrection, *Act 13.* because that declared him to be the only begotten Son of God, as S. Paul saith, *Rom. 1. 4.*

To which I might add, that by the world to come, Christ may very probably understand the time of the New Testament, which begun at Christs death. The Jews (I hear) oft use this expression of the dayes of the Messias. Nay, the Apostle himself doth so, *Heb. 2. 5.* This also I have read, that the Jews did generally expect a more plentiful and glorious remission of sins at that time, & so Christs meaning may be this, That *this blasphemy shal not be forgiven*, neither in that time nor state of the Church, (in which Christ then was) nor in the time of the Gospel and Kingdom of the Messias which began at his death (as I said) when, though there should be many great sins and sinners pardoned (as we see there were) yet this should not. I hope you will not brag much of your argument from this place: let me hear your other place.

**Pop.** My second argument is from, *1 Cor. 2.* He shal be saved, yet so as by fire, that is the fire of Purgatory.

**Prot.** It seems you understand this fire properly which is something strange when the whole phrase is metaphorical, or figurative; The gold and silver, hay and stubble, all are metaphorical, and so doubtless is the fire. I hear your Bellarmin confess that the fire mentioned *v. 13.* The fire shal try every mans work, is not meant of Purgatory.

**Pop.**

Pop. He doth indeed say so.

Prot. That is enough to overthrow this argument, for it is most evident that the fire, *vers.* 13. and 15. is one and the same. And this fire cannot be Purgatory, 1. Because it is the fire of the day of judgement, when you confess Purgatory ends. *Bell. de purg. l. 2. c. 9. parag. Jam vero.* The time of the last Judgement is called the day by way of eminency, *Heb. 10. 25. 2 Tim. 1. 12. 18. and 4. 8. & 1 Thes. 5. 4.* And the day of revelation and manifestation of all things, (because then all mens works will be manifested) and the day wherein Christ will come in flaming fire. 2. This fire burns the works of men, only their hay and stubble, not their persons, as your Purgatory doth. 3. This fire tryes both good and bad. All pass through it. The gold and silver is in this fire no less then the hay and stubble.

Pop. How then, I pray you, do you understand this place?

Prot. It is a Metaphor, or figurative way of speaking; frequent in Scripture, and common use. The delivered Jews are said to be as a *fire-brand plucked out of the burning*, *Amos 4. 11. Zach. 3. 2.* So here, He shal be saved so as by fire; that is not without difficulty and loss, and possibly some momentary shame: but howsoever the fire shal burn up his work, and he shal lose that part of his reward. Now I have heard your arguments, I hope you will hear mine.

Pop. I am ready to do that.

Prot. I shal urge only two.

First, Christ hath fully paid our debt, and satisfied



fied Gods Justice for all our offences ; and therefore it were injustice in God to require the payment of any part of that debt in Purgatory. Christ is a compleat Savior , *His blood cleanseth us from sin*, 1 John 1. 7. He is able ( and sure he is no less willing ) to save to the uttermost , those that come to him, Heb. 7. 25. God laid all our sins upon him, Isa. 53. and he bare them all in his body, 1 Pet. 2. 24. In short, either you make Christ but an halt Savior, and Believers wash away part of their own guilt, or if Christ hath fully washed away their guilt, you make God both unmerciful, and unjust, and untrue too ; so dreadfully to punish innocent persons, and those too his own children ( as you acknowledge ) whom he declares he hath freely and fully pardoned ; and to do this for sins , which you confess venial, and such as do not deserve the loss of Gods favor , and that without any necessity. This is but the act of a father , especially so tender a father as God is.

Pop. Christ is a sufficient Savior , and hath fully satisfied , but his satisfaction is applied to us by the pains of Purgatory.

Prot. If Purgatory only apply Christs satisfaction to us, then he satisfied for our Temporal as well as our eternal punishment ; and if he did so, surely he did it fully, or not at all. Besides, you need not trouble your heads about the application. God hath provided for us more comfortable means of application, on his part, the Words , Sacraments, and Spirit ; on our parts, Faith. You may keep Purgatory for your own use, it is not fit you should be pestered with any Heretikes there. But ever

ever such an application of Gods grace heard of since the world began, that God should apply his mercy, and the grace of Christ Jesus, by such exquisite torments? This is (as one truly saith) *As if a man should apply Physick by poyson, or apply the light of the Sun, by putting out our eyes.* God deliver us from such applicers. This is as if a Prince should pretend a free pardon to a malefactor, and apply it by putting him upon the rack.

*Pop. Though Christ made satisfaction for the guilt of mortal sins, and eternal punishment, yet he did not for venial sins, nor temporal punishment; and therefore they must purge out these themselves in Purgatory.*

*Prot. If it were true that you say, yet there is no need of Purgatory; for this purging work may be done by temporal afflictions in this life. The truth is, you add sin to sin, and excuse one error with another. But what do you mean by venial sins?*

*Pop. We mean such smaller sins as do not exclude a man from Gods favor, nor from heaven.*

*Prot. Then surely you have verie slight thoughts of sin, of God, and of his law, that can so judge of such an horrid evil as sin. Scripture fully condemns this doctrine. It tells me that the wages of sin (all sin, without any difference) is death, even that death which is opposit to eternal life, Rom. 6. 23. that he that shal break the least of Gods commands, and teach men so, (though peradventure he do it ignorantlie, and so according to your opinion, it is a venial sin) shal be called the least in the Kingdom of Heaven; that is, he shal have no portion there. It tells me, Cursed is every one that continueth not in*



all things written in the book of the Law to do them, Gal. 3. 10. And he speaks of that curse which Christ underwent for us, and redeemed us from. It tells me, that for everie idle word that men shall speak, they shall give an account thereof in the day of Judgement, (and by such words, if not repented of, they shall be condemned) Mat. 12. 36, 37. So now your foundation, and one of the pillars of Purgatory is gone. And as for your other fanſie, that Christ did not ſatisfie for our temporal puniſhments, I pray you, tell me, did not Christ ſuffer temporal afflictions?

Pop. Yes doubtleſſ the whole Goſpel is full of ſuch ſufferings.

Prot. Surelie all that Christ ſuffered, he ſuffered for us, both in our ſtead, and for our good. He was cut off, not for himſelf, (but for our ſins,) Dan. 9. 25. It was for our ſakes that he bare that temporal part of the curſe, to be hanged on a tree; and all that pain and ſhame was but a temporal puniſhment, Gal. 3. 13. I read, Iſa. 53. that Christ bore our griefs, and carried our ſorrows, verſ. 4. which was not only accompliſhed in this, that he bare the guilt of our ſins, as S. Peter expounds it, 1 Pet. 2. 24. but alſo in this, that he delivered them from ſickneſſes & temporal afflictions, as S. Matthew expounds it, Mat. 8. 16. 17. and both theſe conſiſt well together, ſince Christ removed both ſin the cauſe, and affliction the effect of it.

Pop. If Christ had ſatisfied for our temporal puniſhments, then Believers ſhould be free from all pains, and loſs, and death, which it is apparent they are not; and therefore notwithstanding the fulneſſ of  
Christ

Christs satisfaction, they may be lyable to pains in Purgatory as well as in this life.

Prot. To this I answer three things,

First. Your inference from the pains of this life to the torments of Purgatory is weak, and false. I may, and must believe, that God afflicts his people here, because Scripture and Experience put it out of doubt. But that God will punish his people in Purgatory after this life, no Scripture affirms. You that can multiply your instances of the sufferings of Believers in this life, and can tell us of *Adam*, and *David*, and *Solomon*, and many others, have not this day been able (though often urged) to produce one instance of the sufferings of any one Believer after this life (which one consideration is sufficient to overthrow this argument in the judgement of any indifferent man.)

Secondly, There is not the same reason for the sufferings of Believers here, and those which you suppose in Purgatory, ~~nor are they~~ of the same nature. The present sufferings of Believers are necessary, (1 Pet. 1. 6. *You are in heaviness if need be*) both for Believers themselves to subdue the flesh, which in this life is potent, and altogether needs such a curb. By this *shal the iniquity of Jacob be purged*, Isa. 27. 9. and to prevent their eternal damnation, 1 Cor. 11. 32. as also for the terror and caution of other offenders. So that, albeit Christ hath fully paid the debt, yet it is upon other accounts convenient that they should smart and suffer here. But there is no such necessity nor use of Purgatory sufferings, neither for Believers themselves (since there is no mortification of corruption



after this life, no temptations to sin there, no improvement of grace, no fear of eternal damnation, nor for example and warning to others; in *Purgatorio animæ nec mereri nec peccare possunt*, Bell. *Purg. lib. 2. cap. 2. Animæ in Purgatorio certæ sunt de suâ salute, ibid. cap. 4.* For their fellow-sufferers in Purgatory, you do not pretend they are at all edified by their sufferings; and men here, they neither see nor know any thing of these pains, nor hath God revealed any thing concerning them; but when God makes any examples to others, he sets them in the view of others, or at least acquaints them fully therewith, as he did with hell torments to this end. It were a senseless thing to hang up a man in *Jamaica*, for the terror of those that live in *England*. Besides, the sufferings of Believers here do come from the love, and faithfulness of God, *Heb. 12. 6. Whom the Lord loveth he chasteneth. Psal. 119. 75. In faithfulness thou hast afflicted me.* Accordingly, good men have looked upon them as choice mercies, *Psal. 97. 12. Blessed is the man whom thou chastenest*, and *Psal. 119. 67. It was good for me that I was afflicted*: and the denial of afflictions is threatened as a grievous punishment, *Isa. 1. 5. Hos. 4. 14. 17.*

But now the sufferings of Purgatory are in all points contrary; they are purely vindictive, and the effects of meer wrath; nor do you esteem those sufferings a mercy, and your happiness, but freedom from them. And therefore your argument, from the pains of this life to those in Purgatory, is foolish and absurd.

Thirdly, Believers sufferings here do not at all

dero-

derogate from the fulness of our Redemption by Christ, because (as I have shewed) admitting that to be compleat, yet they are necessary for other purposes. But your Purgatory sufferings do, by communicating at least some part of his proper work to your selves. You profess they wash away part of your sins, which is Christs peculiar honor, *He washed us from our sins in his own blood*, Rev. 1. 5. You make them a part of the curse of the law, from which (and not only from a part of it) *Christ hath redeemed us, himself being made a curse for us*, Gal. 3. 13. You make them a real satisfaction in part to Gods justice (which is not satisfied by all that Christ did or suffered without them.) And, in a word, you make men in part their own Redeemers & Saviors. I hope by this you see how weakly you reason from present troubles, to Purgatory torments; and that notwithstanding your objection, my first argument stands good against Purgatory.

My second argument is this, that the Scripture every where speaks of the state of Believers immediately after death, as happy and blessed; and that all the sufferings of Believers are confined to this life; and of this we have many expressions and examples too in Scripture, and not one to the contrary. *The sufferings of this present time (saith S. Paul) are not worthy to be compared with the glory*, Rom. 8. 18. He knew no other suffering: the afflictions of Believers are *light and but for a moment*, and they too are in *things that are seen*, 2 Cor. 4. 17. 18. and therefore he knew of no sufferings in the invisible world, unless happily you will say that S. Pauls travels were in another road into the third heavens, and so he was ignorant of Purgatory. *Lazarus re-*  

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ceived



ceived his evil things in this life, Luke 16. 25. But now he is comforted, therefore surely not in Purgatory. If our earthly House of this Tabernacle be dissolved, we have an house in Heaven, saith S. Paul, 1 Cor. 5. 1. *We are no longer absent, from the Lord, then present in the body*, saith S. Paul, 2 Cor. 5. 6, 7, 8. The Prophet assures us, that when righteous men die, they enter into peace, they rest in their beds, Isa. 57. 1. 2. I tell you, their beds are very hard, and the Prophets mistake was very great, if they were frying in the flames of Purgatory. The Beggar died (and it follows immediately) *he was carried by Angels into Abrahams bosom*. I cannot think that Angels mistook their way: the thief was to be with Christ that day in paradise. Luke 23. 43.

Pop. *The thief was a kind of Martyr, and so had that priviledge.*

Prot. His death was so far from being a Martyrdom, that it was a just punishment for his evil deeds, as he confesseth; v. 41. But because some of your Martyrs (as you call them) were indeed malefactors; therefore to save their honor, you make this malefactor a Martyr. I will give you but one place more of many, and that is, Rev. 14. 13. *Blessed are the dead that die in the Lord, from henceforth, that they may rest from their labors*. A place so clear, that I am told, a famous Doctor of your own, and one of the Sorbon-Colledge, Picherellus by name, de Missa. p. 156. did ingeniously confess, S. John had in these few words put out the fire of Purgatory. And I am perswaded you would have been ashamed to have kindled it again, but that by this craft you get all your living.

I think I need say no more to this point, let us  
 now

now go to another. We have discoursed of Purgatory: Now if you please, let us discourse of the ways whereby you pretend to free men from it, which is by absolutions, & indulgences, & that which is necessary thereunto, to wit, auricular confession.

Pop. It is well you mention that, for I assure you it is a matter of salvation and damnation, our Council of Trent hath determined that it is by divine right necessary, and as attrition alone (which is a grief for sin arising only from a fear of hell) will save a man where confession to a Priest follows; so all the repentance in the world will never save him, without this confession to a Priest, viz. actual where it may be had, or in desire when it cannot be actually had.

Prot. Since you lay so much stress upon it, I expect suitable evidence for it. But first, I pray you, inform me, what your doctrine is in this point.

Pop. I will give you that in the words of the Council of Trent as near as I can: they say, That every Christian is bound under pain of damnation, to confess to a Priest all his mortal sins, which after diligent examination he can possibly remember; yea, even his most secret sins, his very thoughts; yea, and all the circumstances of them which are of any moment, *Concil. Trident, sess. 14. de pœnit. c. 4.*

Prot. Now let me hear your strongest arguments to prove this.

Pop. You shal: Our two great arguments are these; First, Priests are by God made Judges, and intrusted with power of the keyes for the remission of sins: but no Judges can exercise Judicature, unless they know and understand the cause; and the Priest must know all the particular sins, and their circumstances by the mans own confession, or else he knows



not whether to bind or loose him, to forgive or to condemn him: this is the argument upon which the Council of Trent builds their decree, *ibid.*

**Prot.** Tell me, I pray you; is it necessary to absolution, to confess every particular mortal sin? What if a man unavoidably forget some of them?

**Pop.** In that case we confess they may be pardoned without it, and it may suffice to say with David, Cleanse thy servant from secret sins.

**Prot.** Now your Argument is quite lost: For it seems in this case (which may be in many hundreds of sins, especially in a person of bad memory) your Judge can pass sentence without knowing the particular cause, and therefore such knowledge is not necessary to his giving absolution. Moreover, tell me, I pray you, may not a Priest absolve him from his sins, whom Christ hath absolved?

**Pop.** Yes doubtless.

**Prot.** And is not every Priest bound to believe, that Christ hath absolved every person that is truly penitent?

**Pop.** There is no question of that.

**Prot.** Suppose a sinner hath visibly forsaken all his wicked ways and company, and lives a very holy life before he comes to the Priest, and the Priest is certainly informed of this: Is not the Priest bound in that case to believe he is truly penitent?

**Pop.** I should be most uncharitable if I should deny that.

**Prot.** Then he may without any more ado upon his desire absolve him, because it appears that Christ hath absolved him. It is not at all necessary to a Priest to this purpose to know whether a man be a greater or a less sinner, since the grace of God

is offered unto great as well as little sinners : and therefore seeing this is your strong argument , and that learned Council could find no better , I see your cause is very low and bad ; but I suppose you have some other argument for it.

Pop. *There is so, and that is* Jam. 5. 16. Confess your faults one to another.

Pret. Is this your strong argument ? here is not a word of the Priest, nor of confession to him , but only to our fellow Christians : this confession is mutual , and it will as well prove that the Priest is bound to confess his sins to the people , as that the people are bound to confess to the Priest : the very next words are, *Pray one for another*, what are we bound to pray only for the Priest ? It is one thing that sets me against your Religion to consider what pitiful arguments you rely upon. I am assured your own brethren confess the weakness of this argument, as *Vasquez in 3. Thom. qu. 90. art. 1. sect. omittimus.* and *Cajetan in locum.* and *Canus, Relect. de pœnit. part. 6.* but it seems you have no better. The weakness of your arguments for it, might save me the labor of mine against it ; therefore I shal only offer to your thoughts these two considerations.

1. Your doctrine makes that necessary to salvation which God hath not made necessary. There is no command of God or Christ for it , as your eminent Doctors acknowledge , *Scotus & omnes decretorum interpretes inquit Maldon in summâ qu. 18. art. 4. Cajet. in Joh. 20. 22. Bell. de pœnit. l. 1. c. 4.* and it sufficiently appears from the vanity of your proofs for it, you confess it was not necessary in the old Testament, and yet there was as much need  
and



and use of it then as now, and Christ hath made the condition of his Church not more, but less burdensome then it was before. Many commands and exhortations to repentance there are in Scripture, not one which either commands this auricular confession to a Priest; or declares the necessity of it, produce one place and I yield; there are many instances of John the Baptist, and Christ, and the Apostles, either actual giving, or in Gods name proposing and offering remission of sins upon the condition prescribed in the Gospel, Luke 18. 13. Mat. 9. 2. Acts 2. 38. & 3. 19. & 22. 16. among which not one of them requires this auricular confession: bring one instance to the point and I yield.

Pop. *I will give you two instances, Mat. 3. 6. The Pharisees were baptized ---- confessing their sins; & the conjurers confessed their sins, Acts. 19. 18.*

Prot. These places doth both speak of publick confession and in case of scandalous sins (which we acknowledge to be a duty) but what is this to auricular confession? will you never speak to the purpose? besides these places cannot be meant of auricular confession, for that was not then instituted, as your Council of Trent confesseth. Well, I see you can bring neither instance of this confession nor precept for it, and therefore I am sure there is no sin in the neglect of it, for *where there is no law, there is no transgression*. Rom. 4. 15.

2. Your doctrine makes that insufficient for pardon and salvation which God makes sufficient. The great God assureth us, *That he that confesseth and forsaketh his sins shal find mercy*. Prov. 28. 13.

Pop. *That makes against you, for you see there is confession required.*

Prot.

**Prot.** And no doubt it is a mans duty to make confession to God, and in case of wrong, unto men, and sometimes to a Minister also, as in case of doubt or trouble of conscience, but this is nothing to auricular confession, nor can the Text mean that, for you grant it was not as yet instituted. God declares that *if the wicked forsake his (evil) way and thoughts, and turn unto God, he shall have mercy*, Isa. 55. 7. so Isa. 1. 16. 17. 18. so Acts 16. 31. S. Paul in Gods name promiseth, *believe on the Lord Jesus and thou shalt be saved*. Thus Rom. 10. 13. *Whoever shall call upon the name of the Lord shall be saved*: And who dare say that he that doth all these things shall not be saved, unless he confess to a Priest, since God never spake such a word? What is it to add to Gods word, if this be not? The terms upon which Christ offered promised salvation, are *Repent and believe*.

**Pop.** *Auricular confession is a part of repentance.*

**Prot.** When Christ preached that doctrine it was no part of repentance, for you confess it was not then instituted, your Council of Trent determines, that it was instituted by Christ after his resurrection, *de pœnitentia*. And you will find it hard to perswade any rational man, that repentance wanted a necessary part before Christs resurrection, or that it was of one kind before it and quite another after it. But I will not waste more time about so vain a fancy: for my part, I rest upon Christs gracious promises to repenting and believing sinners: By Gods grace I will endeavor to do these things, and I doubt not but he will make good his words whether you will or no; let God be true, and every man a liar.

But



But possibly you have better arguments for *absolutions* and *indulgences*: Produce them, but first let me hear what your doctrine in this point is.

Pop. *I will give you this in brief, together with the rise and ground of it: We believe, 1. That there are divers Saints who have not only merit for themselves, but a great deal to spare, and all their merits are put into one treasury. 2. That these merits are appliable to others, so as God will pardon Thomas, for example, for Johns merit. 3. That God hath put this treasure into the Churches, that is, the Popes hands, and from him into the hands of all Priests, who have a power to apply these merits as they see fit.*

Prot. There is nothing sound and solid in this whole discourse: first, I have proved that there is no Purgatory, there is your foundation of indulgences gone; next, I hope ere we part, to show that there is no such thing as merit in good works, which is another of your foundations. Next, that *any mans merits* (except Christs) may be applied to another, I pray you, inform me, for I have learned quite otherwise: I read that *every one shal bear his own burden*, Gal. 6. 6. *Every one shal receive according to what he hath done in his body*, 2 Cor. 5. 10. The wise Virgins differed from you, they thought they had oyl little enough for themselves, and none at all to spare, Mat. 25. 9. So if you are Virgins, it seems you are none of that sort. If you can prove this conceit of yours, do.

Pop. *I will give you a clear place, Col. 1. 24. 6. Paul saith, I now rejoyce in my sufferings for you, and fill up that which is behind, or that which is lacking of the afflictions of Christ in my flesh for*

his

his bodies sake which is the Church.

*Prot.* First, tell me, do you think any thing was lacking or defective in Christs sufferings.

*Pop.* No, you use to charge us with that opinion, but falsly.

*Prot.* It is well you grant thus much, but if you denied it, a cloud of plain Scriptures would force you to grant it, which tells us that by one offering Christ perfected for ever them that are sanctified, Heb. 10. 14. And that he is able to save to the uttermost, Heb. 7. 25. By sufferings of Christ then, we must understand the sufferings of Christ mystical, or Christ in his members, which are usually so called; *Acts* 9. 4. *2. Cor.* 1. 7. *Heb.* 11. 27. when Christ had done suffering in his person, he left it as a legacy to his members that they should suffer with him, and for him, *Act.* 9. 16. & *14.* 22. *2. Tim.* 3. 12. and *S. Paul* bore his share in these sufferings; and for the last clause of his suffering for the Church. This phrase, it is true, is ambiguous, and sometimes indeed it signifies to satisfy Gods justice for another, but in this sense *S. Paul* rejects it with indignation, *1. Cor.* 1. 13. was *Paul* crucified for you? But it is not alwayes thus taken, for *S. Paul* saith he suffered for Christ, *2. Cor.* 12. 10. not surely to satisfy for him: There is therefore another sense, and that is, he suffered for the Churches edification and establishment, and so indeed he elsewhere explains himself, *Phil.* 1. 12 and I am told that your own brethren understand it thus, *Tho. Est. Justin. in locum.* and your *Bellarmin* confesseth the words may be thus expounded, but only saith, The words may conveniently receive this sense, which is as much as to



to say, if you will be courteous, you may grant him the argument; but if you do not, he cannot prove it. But admit there be such a treasury of merits for others, as you pretended, how prove you that your Priests are made Judges, and invested with such a power of distributing those merits, and giving absolutions, as you challenge?

Pop. Our great argument is, John 20. 23. *Whosoever sins ye remit, they are remitted: and whosoever sins ye retain, they are retained.* Answer me this argument, and I will yeeld up this cause.

Prot. What argument do you draw from these words?

Pop. Hence it appears that Ministers are made Judges, and intrusted with full power and authority of binding and loosing, so as Christ doth not loose (or forgive) a sinner by himself, but only by the Priest, as Bellarmin de pœnit. l. 3 c. 3. saith. And to speak properly, as our most learned Vasquez in 3. part. Thom. qu. 84. art. 3. affirmeth, God doth not properly loose a sinner, but only approves of the Priests loosing of him.

Prot. Now in my opinion, it were good manners to make the Priest come after God, & not to make God depend upon the Priest. It seems then, if the Priest should grow surly, or envious, and deny me a pardon, Christ cannot help me, for he hath given the power out of his hands; so you make the Priest the Judge, and God only the approver. The Lord rebuke this spirit of blasphemy. Again, nothing is more familiar in Scripture then for Gods Ministers to be said to do that which they do only authoritatively declare that God will do. Thus God saith to Jeremy, I have set thee over Kingdoms, to root out, & pull

*pull down, and destroy*; that is, by declaring that God would do it. In like manner, Gods Ministers are said to bind and loose, because they have from God authority to declare a sinner to be bound by his sins, or loosed from them, which ( if they declare truly, and according to Gods Word ) made in heaven, doth and will make it good. As for this text, it saith nothing but this, that every one whom they bind or loose, that is, proceeding according to their rule ( which is alwayes to be understood ) shal be bound or loosed in heaven; but it doth not say that no man is bound or loosed, but they whom the Priest bindeth and looseth.

But besides, if all these things were granted, how doth this text prove that the Priest, or Pope, can absolve or release any souls out of Purgatory, if there were such a place? I pray you, tell me, can the Pope bind any soul and keep him in Purgatory?

Pop. *No, we do not pretend to that.*

Prot. Then he cannot loose a soul neither out of Purgatory; for I am sure binding and loosing are of the same extent. But upon second thoughts, I must own your discretion; for the binding of souls in Purgatory was an invidious and unprofitable work, and would have bound up mens hearts and purses: It is only the loosing of them out which opens their purse strings, and tends to the edification of the Church; that is, the Pope and Priests (as they always understand that word.) In sober sadness, it is enough to make any serious Christian abhor your Church, that your Pope should not be content to usurp a power over the whole visible world, but that he should extend his authority to the other world, even to purga-



Purgatory. In my opinion, he had done more wisely to have extended his Empire to Hell, for there are many of his predecessors (so far as can be judged by any mans life) whom he might have appointed his Deputies: but there is never a Pope in Purgatory: for they who can release others at pleasure, will certainly deliver themselves. But now I speak of that. I pray you, tell me if it be true that I have heard, that the Pope when he dies, receives absolution from his Confessor, and that after his death the Cardinals give him absolution, and give order for the singing of abundance of Masses?

Pop. *It is true: I was at Rome when the last Pope died, and it was so then, and our books justify it.*

Prot. I am much pleased with your ingenuity, for the Pope gives the Priest a power to pardon himself; me thinks he might save the charges of a Confessor: it were enough to say, *I absolve my self*. But tell me, do you say Masses for any that are in heavē or in hell?

Pop. *No: we utterly disclaim that.*

Prot. Then I perceive the Pope goeth into Purgatory. I see your Popes are not self-seeking men (as they are flattered to be) that help so many thousands out of Purgatory, and leave themselves in.

But really this is to me a convincing argument, that you do not believe your selves, but deceive poor silly people against your consciences. For else you might be assured the Pope would never come into Purgatory; for you say he can keep himself out, & no man doubts of his will to do it. Besides, your doctrine usurps upon Gods prerogative. I had thought it was only my Father in heaven to whom I should have prayed, *Forgive us our trespasses*: now it seems

we must pray to to one of these *Padres* upon earth. You make subjects the supream Judges of all offences committed against their Sovereign, & your Priests sit as Umpires between God and the sinner, and determine what satisfaction God shal have, and what penance the sinner shal undergo. Me thinks they are brave fellows; & I now see it was not without ground that father Cotton bragged, *That he could do anything when he had his God in his hand* (that was the Sacrament) *and his King upon his knees* (in confession.) I think you will bring Christ upon his knees too, for it seems you have resolved that he shal stand to your Priests arbitration.

I might add to this, that you leave the souls of people to endless perplexities: you confess that Indulgences profit not, *if a man be not in the state of grace*, *Bell. de indul. l. 1. c. 3.* (which you say a man cannot certainly know) or *if a man have not made a free and full confession after sufficient examination*, *Conc. Trid. de pœnit.* (and who knows when he hath done these thing sufficiently?) or *if the Priest do not intend to pardon him* (and who knows another mans intentions?) & yet you would have me so desperat to venture my soul upon such sandy foundations that your selves are afraid and ashamed of. But, to leave this, I perceive that this, and diverse of your other doctrines, are grounded upon that of the merit of good works, which because I judge a very pernicious and dangerous doctrine, let me hear what you can say for it: but first, let me understand your doctrine; for I have heard some of you cry out, that your Divines slandered them, and profess that they did not hold merit strictly, but cast the honor of all upon Christ



Christ, and the grace of God; therefore, I pray you, inform me.

Pop. I will be plain and candid with you, I do not like such artifices: the Council of Trent, c. 11. can. 32. in plain terms affirms, That our good works do truly merit increase of grace and eternal life. And our famous Bell. disputes & proves, That good works do not only merit in respect of Gods gracious covenant, but in regard of the worthiness of the works themselves: and that eternal life is not only due from Gods liberality, but from his just judgement. *De justifi. l. 5. cap. 16.*

Prot. I pray you, tell me, hath Bellarmin such expressions as these, That because God would honor his children, he would have them to get heaven by their merits, which is more honorable to them then to receive it by Gods free gift?

Pop. Bellarmin doth say so, *de justifi. l. 5. c. 3.*

Prot. I see he was a man of a brave spirit, & much a Gentleman: but in my poor opinion, he should have taken a little care for the honor of God, as well as of the Saints. But I have heard of many other strange expressions ascribed to your Authors. I hear your Tapperus in *explic. art. Lovan. tom. 2. art. 9.* saith, Far be it from them that righteous men should expect eternal life as a begger doth an alms. It is much more glorious that they should receive it as conquerors and triumphers, and possess it as a reward due to their labors. I see also this was a man of honor. And again, That our good works deserve the reward from God, as from a just Judge, and are not able to abide the severe judgement of God, though he weigh all circumstances. *Ibid. art. 8.* I am told that your renowned Vasquez saith, That eternal life is due to the works of good men

men without any covenant, or the favor of God, in  
 1. sec. 10m. 2. dis. 214. And your learned *Cajetan*  
 and *Dominicus à Soto* say as much, as I hear *Bell.*  
 reports, *de justif. l. 5. c. 17.* And that *Vasquez* again  
 saith, The merits or person of Christ adds no worth to  
 the works of good men. This man was resolved so  
 far to tread in *Abrahams* steps, as *Abraham* would  
 not receive from the King of *Sodom*, so he would  
 not receive from Christ, from a threed to a shoe-  
 latchet, lest it should be said Christ had made him  
 rich. Are these things true?

Pop. It is so.

Prot. Then sure I am, our Religion is the sa-  
 feft way; If we do err, it is in giving too much to  
 God; but if you err, it is no less then the worst kind  
 of sacrilege to rob God of so much of his glory and  
 the honor of your salvation. Yet, if you can prove  
 this, I will receive it. Produce your strongest ar-  
 guments.

Pop. First then, I prove it hence, That Eternal life  
 is called a reward, *Mat. 5. 12.* and given to Labo-  
 rers in the vineyard, *Mat. 20.*

Prot. We must compare Scripture with Scrip-  
 ture: other places tell us, it is an inheritance, *Gal.*  
*4. 7.* *Rom. 8. 17.* The same estate cannot be mine  
 both by inheritance and purchase.

Pop. Yes it may, I will prove it by an instance,  
 The glory which Christ had was his by inheritance  
 (for he was heir of all things) and yet by purchase,  
*Phil. 2. 8. 9.*

Prot. I thank you for this objection: I have  
 scarce had any thing from you like a solid argument  
 but this: It deserves an answer, first then, this will  
 not



not reach our case : The great inheritance of merit in our works is, that the best of them are imperfect, and a debt we owe to God before hand, but Christs works are of another kind, they are complete and perfect, and in part no debt, for though when Christ was made man, he was a debtor to God, & bound as a Creature to fulfil the Law, yet this was a voluntary act, and no debt to God, that he would become Man, and so put himself under the Law. Besides, the dignity of his person made his works proportionable unto all the glory he received; whereas *all our sufferings are not worthy to be compared with our glory*, Rom. 8. 18. Secondly, it might be both an inheritance & purchase in Christ in divers respects; because he had two natures; as he was God, or the Son of God, it was his inheritance, and belonged to his man-hood only as united with the God-head; as he was Man, he might purchase it, by what he did and suffered in the flesh: But in us there are not two natures, nor any of these pretences to merit. Moreover Scripture speaks of two kind of rewards, the one of grace, the other of debt, and withal affirms, that the reward which God gives to good men is meerly of grace, (as we profess) and not of debt (as you pretend) Rom. 4. 4.

Pop. Possibly it may be of both, as Bellarmine saith, lib. 5. cap. 17.

Prot. No, the Apostle forbids that, Rom. 11. 6. *If by grace, it is no more of works, otherwise grace is no more grace, but if it be of works, then it is no more grace, otherwise work is no more work, and the reward is not given to him that worketh, but believeth*, Rom. 4. 5. No protestant could speak our doctrine more fully.

Pop.

**Pop.** But God gives this reward to men for working in his vineyard, Mat. 20.

**Prot.** It is true; but still the reward appears to be of grace, because it is alike to him that came at the last hour, as to them that had born the heat and burden of the day, vers. 12. but that heaven is a reward of Justice, and a due debt, as ( you profess ) this Text proves not, and other Scriptures plainly contradict.

**Pop.** But God is said to reward men according to their works, that is according to the proportion of them, and that implies merit.

**Prot.** Not so neither; for since God is pleased to reward in us his own gifts and graces, not our merits, as S. Bernard speaks, he may still keep the proportion, and to them to whom he gives more grace here, he may give more glory hereafter; and yet there is no more merit in this additional reward then in the rest. Again, I may as well conclude, that the blind men merited their sight, because Christ saith, Be it unto you according to your faith, Mat. 9. 29. as you gather merit from this phrase, according to your work; therefore let me hear if you have any other argument.

**Pop.** Our works are mentioned as the causes for which God gives eternal life, Mat. 25. Come ye blessed, for I was hungry and you fed me, and other like places.

**Prot.** S. Paul did not think this a good argument, for though he knew that it was said of Abraham, Because thou hast done this, I will bless thee, Gen. 22. 16. 17. yet he positively denies the merit of Abrahams works, Rom. 4. & Gal. 3. And he saith of him-

H

self



self, *I obtain mercy, because I did it ignorantly*, 1 Tim. 1. 13. yet I hope you do not think his ignorance merited mercy: The King saith, *I forgive thee all that debt, because thou desiredst me*, Mat. 18. 32. Did his asking deserve it? Besides all this, God did reward men for their good works, this will not prove merit, if God reward men infinitely more than their good works deserve (as God indeed doth) & Bellar. acknowledgeth so much, *de just. l. 5. c. 19.*

Pop. *But good men are said to be worthy*, Rev. 3. 4.

Prot. They are so comparatively to other men, and also by Gods gracious acception in and through Christ, but otherwise the holiest Saints of God have ever judged themselves unworthy of the least of Gods mercies (so far were they from thinking they were worthy of eternal life) Gen. 32. 10. Mat. 8. 8. And since it is Gods grace which gives them all their worth and meetness for heaven, Colos. 1. 12. it is impudence to pretend to merit from God by it. If yet you will boast of your own worth and merit, answer the Apostles question at your leisure, 1 Cor. 4. 7. *For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* If you can baffle your conscience now, you will find it an hard question to answer at the last day.

Pop. *But eternal life is given them by Gods justice*, 2. Thess. 4. 6. 1. Tim. 4. 7. 8.

Prot. This word also doth not prove any merit, for Gods Justice is oft-times taken improperly. I read 1. John. 1. 9. *If we confess our sins, he is faithful and faithful to forgive them*, yet justification is

meri-

merited as you confess, but is an act of meer grace, being justified freely by his grace, &c. Rom. 3. 24. 28. thus 2 Pet. 1. 1. we are said to obtain precious faith through the righteousness of God; and yet faith is the gift of God, and you confess that is given without merit (for you grant none but justified persons can merit) therefore, in such places, justice is taken either for equity & the congruity of it with Gods nature or word, or for the faithfulness of God, or the like.

Pop. Since you despise my arguments, let me hear if you have better against the merit of good works.

Prot. You shal, and methinks that one place, Luke 17. 10. shal convince you, when ye shal have done all these things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do.

Pop. Christ doth not affirm they are unprofitable, but only bids them say they are unprofitable, and teaches them to be humble, Bell. de Just. l. c. 5. sect. 4.

Prot. Very well: then you think Christ taught them to think one thing, and say another, that is, he taught them the art of lying, and that to God.

Pop. I answer further, that without Gods grace men are unprofitable, they only can merit that are in the state of grace as our Church holds.

Prot. Dorch not your conscience tell you, the Apostles, whom Christ commands to say thus, were in the state of grace?

Pop. Though a man cannot profit God, he may profit himself.

Prot. If he cannot profit God, he cannot properly merit any thing from God, for that implies a proportion between giving and receiving.



**Pop.** *It is true we are unprofitable by our selves in regard of Gods absolute sovereignty, but not unprofitable in regard of Gods gracious covenant.*

**Prot.** It is ridiculous to say that is merit properly which depends on Gods meer grace, and besides the Pharisees themselves, whose error Christ there strikes at, were never so vain or absurd to think that they could be profitable to God in any other sense then what you affirm.

**Pop.** *Let me hear your other argument.*

**Prot.** The nature of merit shows the impossibility of it in men: It is evident, that to merit, there among other ingredients, are required.

First, that the work be not due already: doth any man deserve an estate for that money where he payes an old debt?

Secondly, That the work be our own; you do not think a Noble mans Almoner merits by distributing his Masters alms.

Thirdly, that it be profitable to him of whom he merits.

Fourthly, that the work be perfect; for the action which needs a pardon, certainly cannot deserve a reward.

Fifthly, that it be suitable to the reward; If I present my Prince with an horse, and he requites me with a Lordship, who but a horse would present this was merited?

**Pop.** *I must acknowledge most of these things are true, but this doth not concern our works.*

**Prot.** That we will now examine, and first the works now we can do for God, are deserved of him: It fills me with horror to hear men pre-

ding to merit of that God, who (as they profess) created them, and every day upholds their souls in life, and redeemed them, and is so infinitely before hand with them every way; Tell me, dare you say that God doth not deserve that you should do the utmost you can for his service and glory?

Pop. *I will not say so.*

Prot. Then it is impudence to pretend merit from God; besides, the good works we do, are not properly our own, but Gods; *Faith is the gift of God*, Ephes. 2. 8. Phil. 1. 29. *So is Repentance*, Acts 11. 18. & 5. 31. and in general, *every good and perfect gift is from God*, Jam. 1. 17.

Pop. *The first grace is from God, but that I use it right, that is from my self, and thereby it is that I merit.*

Prot. S. Paul was not of your mind; what good work is there but it lyes either in willing or doing? yet both these *God works in us*, Phil. 2. 13. not only the power of believing, but the act too, (and suffering also) *is the gift of God*, Phil. 1. 29. and S. Pauls abundant labors in the Gospel, which certainly amounted to merit, if there were ever such a thing in the world, and which, if any thing, was his own act, and yet he dare not take to himself, *I labored, yet not I, but the grace of God which was with me*, 1 Cor. 15. 10. No less evident is it, that our works cannot profit God, Psal. 16. 4. Job 22. 3. & 35. 7. as also our best works are so far from meriting that they need a pardon from the infirmities accompanying them, by reason of which the best of Saints have been afraid of the severe judgement of God even upon their best works; so was



Job 9. 2. and David, Pſal. 130. 3. and Paul, 1 Cor. 44. And laſtly, it is ſo evident that our works are not proportionable to the reward, that Bellarmine hath a chapter upon this head, to prove that *god's works are rewarded above their deſert*; de Juſtif. l. 1. c. 19. and therefore it is an intolerable arrogance to affirm, that divers of the Saints have not only merit enough to purchaſe eternal life, but a great deal to ſpare for the relief of others.

To let this point paſs, now I would willingly be informed of two things which concerns us lay people in an eſpecial manner;

First, why you defraud us of the Cup.

Secondly, why you order prayer to be made in a language that many, nay, moſt of us do not underſtand: For the firſt, you rob us of one half of the Sacrament: *viz.* of the cup; what can you ſay to acquit your ſelves from ſacrilege?

Pop. Let me hear what right you have to it.

Prot. Firſt, I remember you diſputed for tranſubſtantiation out of John 6. which you ſaid, ſpoke of the Sacrament; now if you ſay true, there is a ſilage in it, verſ. 53. *Except you eat the fleſh of the ſon of man, and drink his blood, you have no life in you*. If this be ſpoken of the Sacrament (as you ſay it is) and the wine be really his blood, then you do no leſs then murder all your people, by robbing them of that which is neceſſary to their life.

Pop. Not ſo, for (as I ſhal ſhow you) you have the blood in the body (or bread.)

Prot. If it be ſo, yet my taking it in that manner cannot be called a drinking it; unleſs you will ſay that every man that eats rawiſh meat, may be ſaid to drink

drink the blood which he eats in it; but further, I think we have as great right to the cup as your Priests; we have Christs *do this*, and you pretend no more; in short, we have both the legacy and command of Christ fortified with this strong reason, *This cup is the New Testament in my blood which is shed for many for the remission of sins*, whereby it sufficiently appears, that the sign belongs to all that have interest in the thing, and are capable of discerning the Lords body; and this command of Christ is express and positive, *Mat. 26. Drink ye all of it*, it is remarkable that he doth not say, eat ye all (though they were to do so) but drink ye all of it, as foreseeing the sacrilege of your Church; what can you say to this?

Pop. *First, I say here is no command, but an institution only.*

Prot. I understand no subtilties; but if you say, this was no command of drinking, then it was no command of eating, to say, *Take, eat*, and so the Sacrament is not commanded: but people may receive or refuse it as they please, and Christs *do this* is no more then *do as you list*; for my part I shal never know when Christ commands any thing, if this be not a command, for no command can run in more express words.

Pop. *If this be a command, it concerns only Priests, for such the Apostles were, and they only were present.*

Prot. Since it is evident, that eating and drinking belong to the same persons, if the one be restrained to the Apostles, so is the other; & because you confess the eating belongs to the people by virtue of this precept, *Eat of it*, by the same reason al-



so doth the drinking reach to them also by virtue of that precept, *Drink of it.* Besides, the Apostles, though they were *Ministers*, yet in this act they were in the peoples stead, and Christ was the Minister or dispenser of the Sacrament, and they only the *Receivers* of it at this time.

Besides, as they were *Ministers*, he bade them do *this*, that is, take and distribute bread and wine to the people, as he had to them; If *Ministers* be under any command of administering and giving the Sacrament, certainly it is here (for no command can be more express) and if they are commanded to give the bread to the people, they are commanded to give the wine also, for here is no difference at all.

Add to this that *S. Paul* hath put this out of doubt, and he expounds this of, and applies it to the people, for thus he writes to all the *Corinthians*, *Let a man examine himself, and so let him eat of that bread, and drink of that cup,* 1 Cor. 11. 28. in four verses together, viz. 26. 27. 28. 29. eating and drinking are inseparably joyned together, which you have so wickedly divided: If it be a command, *Let a man examine himself*, (which none will deny) then it is a command (which immediately follows) *Sole him eat this bread, and drink this cup.*

Pop. It doth not appear that there is an absolute command of drinking, but only that as oft as they do drink it, they should drink it in remembrance of Christ.

Prot. If this be so, then here is no command for the Priest either to consecrate the cup, or to receive it. And further, then here is no command for his consecrating or receiving the bread neither; for there is no more then a *do this*, and that is for the wine as well as for the bread.

Pop.

Of denying the cup to the people. 163

Pop. Here is a difference, for he saith of the body simply, Do this in remembrance of me; but of the cup, This do ye as oft as you drink it.

Prot. If you lay any stress upon these words, as oft as you do it, I beseech you, make use of your eyes, and you shall read, that it is said of the bread, as well as of the cup, vers. 26. *For as oft as ye eat this bread, and drink this cup.* Well, I am sorry to see that you dare oppose such plain Scripture upon such pitiful pretences. But, I pray you, let me ask you, I have been told that your famous Council of Constance, in their Canon, for the receiving the Sacrament in one kind, have these expressions; *Although Christ did minister this sacrament under the forms of bread and wine --- And although in the Primitive Church this Sacrament was received by the faithful under both kinds, -- Yet they make a Canon that it shall be received under one kind only.* Is this so?

Pop. It is true, they are the very words of the Council.

Prot. This was a wise Council indeed, wiser then Christ & all his Apostles! but I should think we are on the safest side, having Christ and all the Primitive Churches for our patterns; and by this I see what to judge of your glorious pretences, that yours is the ancient & Apostolical faith, and ours (forsooth) but a new Religion. But I pray, let me hear what you have to say for this fact of yours in taking away the cup? I see Scripture is against you, and the ancient Church, at least so far, that for 1400. years together the people might drink of the cup (if they would) as I am told your *Becanus* confesseth, *in manuali de communione sub utraque specie.*

Pop.



**Pop.** You are greatly mistaken, we have Scripture for us, we have examples thereof receiving the Sacrament in one kind, *Act. 2. 42.* They continued in the Apostles doctrine, and breaking of bread; and *Acts 20. 7.* They came together to break bread.

**Prot.** It is useful to express an whole feast by this one thing, Christ went into the Pharisees house to eat bread, *Luke 14. 1.* I suppose, you think it was not a dry feast; Josephs brethren sale to eat, *Gen. 37. 25.* so *Acts 27. 35.* Paul (and the rest) took bread, and eat it, yet none doubts but they had drink with it. Besides, here is as much said of the people as of the Ministers drinking of the cup; that is, neither is here mentioned, and if the silence concerning the cup be a good argument, it proves that neither did partake of it: if it be not, then both might partake of it: But what have you more to say?

**Pop.** You need not be troubled so much at the loss of the cup, since the blood is contained in the bread, that is, in the body, by concomitancy.

**Prot.** This is in effect to tell Christ the cup was a superfluous device: Besides, we are commanded to drink the cup: If I should dip bread in drink and eat it, no man will say, I drink the bread. Again, this destroys the main end of the Sacrament, which is to show forth Christs death, and the shedding of his blood; and this was the reason why Christ appointed the bread and wine apart, as the fittest means to bring to our memories the pouring of his blood out of his body for us; & as God would have us to remember the thing, so he commanded us to use this sign of drinking the cup.

**Pop.** But there are many weighty reasons why it

*is not fit you should partake of the cup.*

*Prot.* I dare not forsake plain Scripture for any subtil pretences of humane reason; but let me hear them.

*Pop.* 1. *In some countries wine is not to be had.*  
2. *Some there are who have an antipathy against wine, and cannot drink any.* 3. *There is great danger of spilling the wine, which is the blood of Christ.*

*Prot.* Are these your weighty reasons; I see the reason and Religion of Rome are both of a complexion. But I pray you, how came it to pass, that Christ and his Apostles, & all the Primitive Christians for so many hundreds of years should prescribe and use the cup, notwithstanding these reasons? surely if these reasons are strong now, they were so 1600. years ago: Wine was as scarce then (as now it is) in some countries; abstemious persons were then as well as now; the wine might be spilt then as well as now. But they feared none of these things; either they were all stupid that did not see these things, or your Church is audacious, that dare in effect teach Christ and his Apostles, what they should have done. It might peradventure be added, that in such places where wine cannot be had, or for some persons who cannot drink wine, some other thing proportionable to it may be allowed; but if it might not, or if in such special cases they were confined to one kind, I am sure it is a ridiculous consequence, that because they must be content with the bread that cannot drink of the cup, therefore they that can, shall go without it; and because it may be omitted where it cannot be had, therefore it shall be omitted where it may be enjoyed. And for the danger of spilling of the wine, there



there is also danger in dropping some of the bread and so that should be denied : By this argument also the Priest should not meddle with the wine, for he may spill it; but indeed such phantastical reasons as these deserve no answer; they make me almost sick to hear them.

There is only one point more, I would be informed in, what you can pretend for it; and that is, That your publick prayers are performed in a language unknown to most of your people.

Pop. *What have you to say against it?*

Prot. What can be said more plainly and fully against it by us, then what S. Paul saith, 1 Cor. 14. there I find some, who having the gift of speaking with divers languages, did use it without interpreting them in the publick Assembly; those the Apostle informs, that there is a better gift and more desirable then that of tongues, namely prophesie, and he useth divers reasons, which are so many undeniable arguments against your *Latin Prayers*: He tells them it is their duty to manage publick worship, so as the Church may be edified, vers. 4. 5. 12. I hope you will not deny this.

Pop. *None can deny that.*

Prot. Well, then he tells us that what is spoken in an unknown language, doth not edifie the Church, vers. 4. 11. 12. 14, 17. Yet again, the Apostle commands, that if any do speak in an unknown tongue, it must be interpreted, vers. 27. you disobey this command. 3. He argues that publick prayers are so to be made by the Minister that the people may say *Amen*, vers. 16. And he also tells us that no man can say *Amen*, to that which he doth

not

not understand, v. 15. so the Apostle stops all your starting holes.

**Pop.** *The very word Amen, is Hebrew.*

**Prot.** You dispute not only against me, but against the Apostle himself, but *Amen*, though an *Hebrew* word, is by common use sufficiently known to us all to express our consent to his prayers, and confidence that God will hear them. 4. Yet again, he argues that strange tongues are designed only for the conviction of unbelievers, not to be used by believers among themselves, unless interpreted, v. 12. What can, or dare you say against such clear places?

**Pop.** *S. Paul speaks not of the ordinary service of the Church, but of extraordinary hymns and songs.*

**Prot.** But this is false; he speaks of the ordinary service of the Church, though at that time there was something extraordinary in it; and besides, his reasons reach to all times and services, ordinary or extraordinary; must we not look to the edification of the Church in the one as well as the other? Must not the people say *Amen*, in one as well as the other? Let me hear therefore what you have to say for your selves.

**Pop.** *Preaching ought to be in a known language; for the end of that is the peoples edification, but prayers are made to God.*

**Prot.** Though they are made to God, yet they are made by the Church, who are to joyn in those prayers, and to signifie their consent by saying, *Amen*, which requires their understanding: And moreover, that chapter speaks as expressly of *praying* as it doth of *propheying* in the Church. Surely the people



people went not to Church to sit there like senseless images, but to offer up a reasonable service, and to tender their *prayers* and *Praises* unto God by the mouth of the Ministers, as they did, *Acts 4. 24.* *They lift up their voyce with one accord.* And if we pray with you, we must understand; else we cannot pray in faith (as it is our duty to do) and we shall fall into their error to ask we know not what.

**Pop.** *You need not concern your self about that; you may rely upon the wisdom and fidelity of the Church, which takes care that your prayers be right.*

**Prot.** I confeis there is this great encouragement for it, that your Church, it seems, is wiser then *S. Paul*: but as a friend I advise you to give this counsel of relying upon your Church to the *Indians*, or some remote places, for they that know her will never trust her. For my part, my Saviors words make me cautious, *If the blind lead the blind, both shall fall into the ditch.* If I had no other argument of your Churches fallibility and apostacy, this one point were a sufficient evidence of them both. But what have you more to say?

**Pop.** *I will give you then a Scripture instance; the Priests prayed in the Temple when the people waited without, Luk. 1. 21.*

**Prot.** What is this to the purpose? I do not read that the Priest prayed at all, but only went in to offer incense; but if he did pray, he did it alone, not with and before the people, as your prayers are; you might as well plead thus, *Those Priests said nothing at all, and therefore your Priests needs only make a dumb show, and may serve their Latine as well as their English; which may be good count for many of them that have so little to spare.* But

But seriously can you, or any rational man think these reasons of sufficient weight to oppose against that great Scripture rule of edification, and the express words and plain arguments of S. Paul; God deliver me from such a besetting Religion.

Besides what I have said, I shal leave this with you at parting, that you do not only oppose Scripture, but also that ancient Church which you pretend to reverence, and to follow her steps, and your practice is contrary to the Church in all ancient times.

The prayers of the Jews in publick, were always made in the Hebrew tongue, and in that tongue God gave them thole forms of prayer and blessing which were then used, Numb. 6. 24. 25. 26.

God gave the gift of languages, to that end that the Apostles might establish the worship of God in every Nation in their own language: And I am told that Origen reports this to be the practice of the Church in his time (as well as his own judgement) That every one did pray to God in his own dialect, Greeks in Greek, and Latins in Latin, &c. Οἱ λοιποὶ τῶν χριστιανῶν ἔδεδε ταῖς ἐν ταῖς θείαις γραφαῖς κειμένοις ὀνόμασι ——— χρῶνται ἐν ταῖς εὐχαῖς, ἀλλ' οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ ἕτως ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὐχεταὶ τῷ Θεῷ καὶ ὁ πάσης διαλέκτου κύριος τῶν ἀπὸ πάσης διαλέκτου εὐχομένων ἀκροῖ. Orig. contra Celsum, lib. 8. Besides, I am told that your own Authors, Lyra, Aquinas, and Harding, and others, confess, this was the practise of the ancient Church; and that one of your own Councils, that of  
Lateran



Lateran in the year 1215. did make this order, that  
*Whereas in many places there were mixed people of  
 divers Languages & customs, the Bishops should take  
 care to provide fit men that should perform divine ser-  
 vice among them, according to this difference of Rites  
 and Languages. Quoniam in plerisque partibus intra  
 eandem civitatem & diocesim permixti sunt populi di-  
 versarum linguarum, habentes sub unâ fide varios ri-  
 tus & mores, districtè præcipimus. ut Pontifices bu-  
 jusmodi civitatum provideant viros idoneos, qui se-  
 cundum diversitatem rituum & linguarum divini  
 officia illis celebrent, Cap. 9. Moreover, that your  
 great Cardinal Cajetan confesseth, That prayers  
 ought to be in a known tongue. Ex hac Pauli doctri-  
 nâ habetur, quòd melius ad ædificationem Ecclesia  
 est, orationes publicas, quæ audiente populo dicuntur,  
 dici linguâ communi clericis & populo, quàm dici  
 Latine. Cajet. in 1. Cor. 14. Are these things so?*

Pop. I cannot deny it. Their books are extant.

Prot. Then by this, I see, how far your Church  
 is not only from infallibility, but from common ho-  
 nesty, that dare pretend they hold nothing but what  
 hath been by constant tradition conveyed to them  
 from the Apostles times until this day. And by this  
 I shal judge of all your other brags of antiquity in  
 your doctrine. So I see you are obstinat and in-  
 corrigible, and therefore I shal trouble my self no fur-  
 ther to talk with you.

F I N I S.







